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Commentary — by M.J. NURENBERGER

Trudeau's *Ostpolitik*

RED RIDING HOOD AND THE SIBERIAN WOLF

Once upon a time a brilliant, not-so-young man, beloved by all, put on his pretty red cape with a bright red hood and parted on an exploration voyage to meet the grandmothers and the grandfathers of many of his best friends. He looked for them in the woods, and hoped to bring back from that forest some nice cake and fruit.

*****

Pierre did not have the experience with wolves which is the portion of those who hail from the political jungles of Eastern Europe. An idealist second to none, he firmly believed in the biblical prophecy that "the lamb could house together with the wolf," so the trip materialized in an atmosphere of euphoria.

*****

The Siberian wolf, emulating the big wolf in the story of Little Red Riding Hood, put on his best clothes, human and humanist attire, including the groovy spectacles, and took Pierre on a conducted tour.

*****

The guest was not to see the one-room flats that are shared by three generations, he was not to see the cousins and the relatives of his best friends. But in the gentlest voice, he was invited to the most enjoyable parties and shown the Bolshoi Ballet. Pierre was impressed.

The Siberian wolf, however, was not as bad as the one that almost swallowed Little Red Riding Hood. He did not tell Pierre that his cruel, sharp teeth were there in order to eat someone. However, unlike the story of Little Red Riding Hood that lifted our spirits when we were children, unfortunately one cannot yet write the happy ending of this encounter. For the Siberian wolf has hidden well his sharp teeth in the most beautiful phraseology known to man.

*****

One may be forgiven the satire of the Little Red Riding Hood nursery tale when discussing Prime Minister Trudeau's historic visit to the Soviet Union. First of all, in a serious vein, all of us hope that the Cassandras who predict shipwreck in any effort of rapprochement with the Soviet Union, will be proven wrong. I do not belong to them, and I sincerely believe that any effort at peace is worthwhile and should be encouraged. Whether it is the "new era" in the relations between Washington and Moscow, following President Nixon's speech last week about the SALT talks, or Prime Minister Trudeau's difficult task to emulate Chancellor Willy Brandt's *Ostpolitik*, a Jew will always stress the positive in such a venture. There is nothing worse than the best war. Therefore, peace, even temporary, gives us hope for permanent coexistence with those with whom we disagree.

*****

Yet there are a few problems that perturb one when considering the entire picture of this voyage. For example, it concerns us when Soviet Premier Alexei Kosygin dares tell humanitarian Pierre Eliott Trudeau that the sharp teeth of the Siberian wolf are not directed against foreign interests, but are simply "an internal matter" of the Soviet Union. If the Soviet Union is commiting ethnic genocide against the Ukrainian nation, as we heard last weekend at a conference in Toronto, it is—according to Kosygin—a problem irrelevant to world peace. If the intellectuals in the Soviet Union are harassed and put away in asylums for lunatics, this, too, should not affect the rapport between Moscow and any foreign capital. If Jews in Leningrad are meted out the severest punishment demanded by the prosecutor on the same day the Prime Minister enjoys an evening at the Russian theatre, one must begin to ask: whither humanity?

*****

According to reports reaching us here, there is no question that the Prime Minister of Canada has discussed seriously the problem of persecution and spiritual genocide being practiced by the Soviet Union. Perhaps, he could not do more than that; but, on the other hand, maybe he could have emulated Chancellor Brandt who when in Warsaw, aroused world admiration by his pilgrimage to the Ghetto memorial. Brandt, who was a militant anti-Nazi and one of the few Germans who fought with the Allies against Hitler, dared remind the Poles how *he* feels about antisemitism.

I was at that time in Bonn, and one of Mr. Brandt's closest friends and admirers told me:

"Willy knew that this gesture would demonstrate to the Poles that our new era of coexistence must exclude Communist antisemitism. They understood."

*****

Mr. Trudeau is not a German chancellor, and has no moral obligation to make that point. However Trudeau is one of the hopes of the liberals in our western society and he could have paid a similar visit to Babiy Yar when he was in Kiev. Babiy Yar was the Auschwitz of the Ukraine. I regret profoundly that those who advised the Prime Minister on the "ethnic" points of interest on his trip did not remember Babiy Yar.

Babiy Yar is not only the graveyard of so many tens of thousands of Ukrainian Jews. When the Russian poet, Yevtushenko, wrote Babiy Yar, it was the beginning of a great intellectual revolt that we are now witnessing in the Soviet Union, the uprising of the spirit against the excesses of the Kremlin dictators.

A visit to Babiy Yar would have been diplomatically acceptable because the Soviet Union is not responsible for the savagery of the Nazis. Quite the contrary, clever diplomacy could have camouflaged such a pilgrimage as Canadian recognition for the Soviet role in the war against Hitler. At the same time it would have reminded the Russian host very subtly that Canada does not believe that a free world can be one in which Jews are the scapegoats for all evils.

*****

According to the reports from the Soviet Union, the Prime Minister—this should be noted—told Kosygin with candor that is characteristic of him, that he believes Israel was provoked into war by the Arab extremists. This, and Mr. Trudeau's intervention in favor of the persecuted Jews, is a great step forward against the Soviet contention that oppression of minorities in 1971 is an internal matter of any state, no matter how powerful.

Of course, Canada has to have good relations with the Soviet Union. From this point of view, Mr. Trudeau's voyage into the unknown means progress. However, as one sums up this journey, it seems that with respect to the oppressed within the Soviet Empire, be they Jews, Lithuanians, Ukrainians, Poles or Czechoslovaks, the old biblical injunction still remains valid: "Thou shalt not stand idle by the blood of thy fellow man."

*****

Neutrality towards the present internal policy of the Soviet Union is not conducive to the best international understanding; it is not the best *Ostpolitik*—as Mr. Brandt has now discovered with regard to the Berlin Wall,—nor is it always the best *realpolitik*.

BABI YAR • by Yevgeny Yevtushenko

Over Babiy Yar
there are no memorials.
The steep hillside like a rough inscription.
I am frightened.
Today I am as old as the Jewish race.
I seem to myself a Jew at this moment.
I, wandering in Egypt.
I, crucified. I perishing.
Even today the mark of the nails.
I think also of Dreyfus. I am he.
The Philistine my judge and my accuser.
Cut off by bars and cornered,
ringed round, spat at, lied about,
the screaming ladies with the Brussels lace
poke me in the face with parasols.
I am also a boy in Belostok,
the dropping blood spreads across the floor,
the public-bar heroes are rioting
in an equal stench of garlic and of drink.
I have no strength, go spinning from a boot,
shriek useless prayers that they don't listen to;
with a cackle of 'Thrash the kikes and save Russia!"
the corn-chandler is beating up my mother.
I seem to myself like Anne Frank
to be transparent as an April twig
and am in love, I have no need for words,
I need for us to look at one another.
How little we have to see or to smell
separated from foliage and the sky,
how much, how much in the dark room
gently embracing each other.
They're coming. Don't be afraid.
The booming and banging of the spring.
It's coming this way. Come to me.
Quickly, give me your lips.
They're battering in the door. Roar of the ice.

Over Babiy Yar
rustle of the wild grass.
The trees look threatening, look like judges.
And everything is one silent cry.
Taking my hat off
I feel myself slowly going grey.
And I am one silent cry
over the many thousands of the buried;
am every old man killed here,
every child killed here.
O my Russian people, I know you.
Your nature is international
Foul hands rattle your clean name.
I know the goodness of my country.
How horrible it is that pompous title
the anti-semites calmly call themselves;
Society of the Russian Race.
No part of me can ever forget it.
When the last anti-semite on the earth
is buried for ever
let the International ring out.
No Jewish blood runs among my blood,
but I am as bitterly and hardly hated
by every anti-semite
as if I were a Jew. By this
I am a Russian.

Translation by Robin Milner-Gulland and Peter Levi, S.J.

Arab extremists in Toronto

RACIST ATTACK ON SHARP

NEWS photo by Leonard Delrick

Dr. Stephney Hoyte (left) of Women's Job Corps; Mrs. Barry Weiss (center), president of New York Hadassah, and Gloria Steinem at Town Hall.

SAY FOREIGN MINISTER REPRESENTS "JEWS"

Exclusive Canadian Jewish News report

The shuddering murder in cold blood of Israeli diplomat Ephraim Elrom in Istanbul seriously has weakened sympathy for the terrorist "Palestinian" groups, including those living in Canada.

A much publicized convention held last weekend at Toronto's Ontario College of Education, culminating in a dinner, attracted no more than 40 people from all over Canada.

René Lévesque, leader of the Parti Québecois, who was advertised as the main attraction, cancelled his appearance at the last moment and did not even attend the convention.

The convention, the Fourth Annual Assembly of the Federation of Canadian-Arab Societies, heard the redundant, vitriolic attacks against "Zionists". The main speaker was a member of the so-called Palestinian Resistance Movement.

A Canadian Arab from London, Ontario, who attended the convention as an observer, said that Arabs in Canada are sick and tired of antizionist warmongering and hope for a peaceful accommodation between Israel and its Arab neighbors.

Canadian Arabs refuse to support the terrorists.

This informant also told The Canadian Jewish News that in Quebec there is an established connection between some Arab students, who have links with the terrorist groups in Jordan, and the Quebec lunatic fringe of the separatist movement.

(see editorial, page 3)

Only in New York, courtesy Hadassah

GLORIA, KISSINGER FRIEND, BATTLED YESHIVA RABBI

New York. - The beauteous Valkyrie of the women's lib movement, Gloria Steinem, rode into battle last week against a young rabbi who was bold enough to suggest that his religion gives women a square deal.

Both dealt punishing blows, but when time was called neither had been unseated.

Gloria, Jewish-born, is the steady "date" of presidential advisor Henry Kissinger.

The arena was a gathering at the Town Hall of the New York chapter of Hadassah, which heard a panel discussion on the 21st-century woman.

Gloria, very much a 20th-century woman in a short skirt and her trademark colored spectacles, started the hostilities with a thrust of her broadsword at Judaism, the religion.

"It's tough for me to identify with a religious group in which women don't participate to the fullest extent," she declared. "My understanding is that there is only one female rabbi.

"And I find it difficult to pray to a God who looks like the ruling class (males). I question how women can in good conscience teach their daughters to feel like Jews when the religion doesn't offer humanism".

The audience stirred noticeably and one woman cried out, "Sock it to 'em, Gloria".

The rabbi, Steven Riskin, 30, instructor of Talmud at Yeshiva University, riposted, "I would urge that you not merely attend synagogue but also adult education courses where you would learn about Judaism."

Gloria leaned forward. "But I am Jewish!" she said triumphantly.

The bespectacled rabbi shot back, "All too often, the people who know least about Judaism are Jews. For 2,000 years, we were the people who taught humanism." He won a murmur of agreement from the audience.

Gloria regrouped. "Paternalism is not peculiar to Judaism," she admitted. "Hinduism is the same. As the position of the priesthood goes up, the position of women goes down.

"What is happening in your religion that will equalize the situation? It reflects the tenor of the times which is paternalistic."

The rabbi cited the impact down the ages of women on Judaism. "Our God," he said, "is not a masculine God alone. . .it has both masculine and feminine within it."

Although the audience was overwhelmingly female, its sympathies appeared to be with the rabbi rather than Gloria. But no victory was awarded.

Instead, the moderator, Hadassah leader, Mrs. Moses P. Epstein, intervened and ended the clash. It had all been "very interesting," she said.

Torontonians hear gruesome story Exclusive report by Adam Akerman

ARAB GENOCIDE IN THE SUDAN

Last week Dr. N. Daniels chaired a meeting devoted to the Black Sudanese struggle, held at the Zionist Center in Toronto. Over a hundred guests applauded the main speaker, Mr. Domenec Mohammed, Chairman of the Union of Balck Sudanese students in America. Many expressed their shock and horror at the slaughter of the Black Sudanese by Arab and Russian aggressors after they watched a movie filmed by the French National Television Network in southern Sudan.

FIGHT FOR FREEDOM

For the past 16 years, the Arabs of northern Sudan and the Africans of the south have been engaged in a fierce civil war. Meanwhile the outside world has been looking on with an almost total lack of concern. The war began with an uprising by the southerners against their Arab rulers, objecting to the forced policy of Arabization and Islamization. The Arabs clamped down hard on the Africans, burning villages, plundering their crops and killing their men, women and children. These atrocities led to the founding of the ANYNYA (freedom fighters), who, though poorly equipped, and ill-trained, continue to fight back against the Arabs who are assisted by the Soviet Union and other Communist bloc states.

FAMINE.—The fate of many Black refugees in southern Sudan.

THE UNKNOWN STRUGGLE

Mr. Mohammed expressed his dismay at the lack of attention this conflict gets in the western world. He said: "I have lost my faith in humanity. Our problem is genoicde. Over 1,000,000 black Sudanese have been murdered. Over 500,000 have been turned into homeless refugees and countless villages have been destroyed." Mr. Mohammed, a graduate of the University of Khartoum, has been personally involved with the struggle of the southern Sudanese against their Arab overlords. He has a bitter memory of his grandmother being taken as a slave, an inhuman action which greatly contributed to making him a resolute fighter against Arab subjugation and enslavement.

AN AGE-OLD CONFLICT

Obviously, the present strife in Sudan is the latest episode in the old conflict between Arabs and Negroes. Armed by the Soviet Union and aided by "Egyptian experts", the present repressive Sudanese military regime is carrying out a systematic war of racial extermination in the southern region. In 1969 General El Nimeri promised to grant "autonomy" to the south. However, this promise has proved to be for "foreign consumption" only. During the last ten years the Black Sudanese have been waging a courageous struggle to preserve their culture, identity and their very lives. They are determined not to let Arab-Soviet aggression succeed in denying them the right to selfdetermination.

WORLD INDIFFERENCE

Both the guest speaker and Dr. Daniels stressed the need to stop the indifference towards the genocide being commited against the southern Sudanese, as well as the necessity of educating world public opinion to the plight of these people. They appealed to governments and leaders in the "free world" to intervene to end the genocide being perpetrated in the Sudan and to support the just cause of the Black African people there. Mr. Mohammed told the audience how he and his friends succeeded in "changing" many friends of Arabs on the American campuses -- merely by informing them of the true nature of Pan-Arabism and the atrocities being commited in the Sudan.

SHAVUOT THIS WEEKEND

Shavuot, ("weeks," Pentecost, "the fiftieth day") celebrated on the sixth of Sivan, (and also on the seventh outside of Israel) occurs this year on May 30th and 31st. It is one of the three pilgrim festivals created to mark the end of the barley and beginning of the wheat harvest.

It is stated in Leviticus: "From the day after the Sabbath, the day that you bring the sheaf of wave-offering you shall count (until) seven full weeks have elapsed -- you shall count fifty days, until the day after the seventh day; then you shall bring an offering of new grain to the Lord" (Lev. 23:15-15 and to 21).

Since the sheaf was waved on the day after the Sabbath on the festival of Passover, Shavuot falls 50 days after this day. Shavuot was also associated with the bringing of the bikkurim ("the first ripe fruits") to the Sanctuary.

In rabbinic times a remarkable transformation of the festival took place and it became the anniversary of the giving of the Torah at Sinai. This was in accord with a process observed in the Bible in which the ancient agricultural feasts were transformed into festivals marking the anniversary of significant historical events in the life of the people. Since Passover and Sukkot are connected with the Exodus, it was natural to link Shavuot with this event. When this transformation took place is not exactly clear, but the earliest clear references to Shavuot as the anniversary of the giving of the Torah are from the third century.

CUSTOMS

In the synagogue it is customary to read the Book of Ruth on Shavuot since the events recorded in Ruth took place at harvest time; Ruth was the ancestor of David who traditionally died on Shavuot; Ruth's conversion is appropriate reading for the festival which commemorates the giving of the Torah; and Ruth's loyalty is symbolic of Israel's loyalty to the Torah.

It is customary to adorn the synagogue with plants and flowers on Shavuot because tradition has it that Sinai was a green mountain; trees symbolize Shavuot as judgment day for the fruit of the tree.

It is a home custom to eat dairy products on Shavuot because the Torah is compared to milk and because the law of the first fruits is placed in juxtaposition to a law concerning milk.

from Encyclopaedia Judaica

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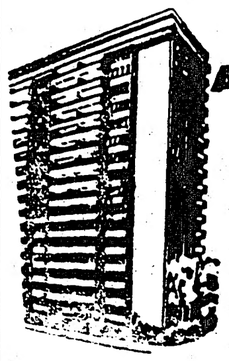

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TRAVEL AGENTS INVITED

Leaders to honor Joseph Levine

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Leading personalities of national and local Jewish organizations will pay tribute to Joseph Levine, President of the Associated Hebrew Schools of Toronto, at the Annual School Dinner on Tuesday, June 15th.

Mr. and Mrs. Levine are going on aliyah, and will be settling in Netanya, Israel. Friends and coworkers of Mr. Levine will be expressing their appreciation for close to half a century of leadership in the community, first and foremost among them being the cause of Jewish education.

J. Barney Goldhar, Dinner Chairman, has announced that among participants will be Mr. Harold L. Dessen, C.A., who will install the newly elected officers; Mr. Meyer W. Gasner, vicepresident of Associated and past president, Canadian Jewish Congress; Mr. Samuel Shainhouse, chairman of the executive; Mr. Wilferd Gordon Q.C., past president of Associated; J. Richard Schiff Q.C.; Mr. Louis L. Lockshin, co-chairman of the Building Committee, who will report on the progress of the new Associated School building on Finch Avenue scheduled to open in September; Dr. Levi Jacober, former Principal, Associated Day School; Rabbi I. E. Witty, executive director, Board of Jewish Education; and Rabbi E. Forman, spiritual leader of Shaarei Shomayim Congregation.

Greetings will be extended by representatives of the United Jewish Welfare Fund, Canadian Jewish Congress, Shaarei Shomayim Congregation and Eitz Chaim Schools.

Guest speaker at the Dinner will be the Honorable Mr. Justice Abraham H. Lieff, Justice Supreme Court of Ontario, a man long active in many civic and Jewish causes.

PROJECT FOR SCHOOL OF PHARMACY.—Toronto Jewish pharmacists are gearing for their effort to provide equipment for the New School of Pharmacy at the Hebrew University. A Brunch Meeting of the Toronto Committee, which is headed by Joe Litchen, heard William Labow of Montreal, National Pharmacy School Chairman, stress the need for Israel's only Pharmacy School to produce 300 graduates over the next 3 to 5 years. The new building is currently under construction at the University's Medical Campus at Ein Karem.
Shown above, left to right, are William Labow, Joe Litchen and Mrs. Litchen.

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TORONTO SYNAGOGUES AND ORGANIZATIONS

LOCAL EDUCATOR ELECTED TO NATIONAL POST

Rabbi Shnayer Weinberg, Principal of Eitz Chaim Day School, was elected as Regional Representative in the Executive Board of the National Conference of Yeshiva Principals at its recent Annual Convention in Greenfield Park, New York.

The annual meeting of the professional heads of Hebrew Day Schools, which offer a combined program of Hebrew and General studies throughout North America, took note of the fact that the growth of the Hebrew Day School movement is, today, one of the most significant phenomena in the Jewish community. In the past 26 years the number of Hebrew Day Schools increased from 30 to 422 and the pupil enrollment from 7,000 to 85,000. The Convention also called for increased allocations from Jewish Welfare Funds for Hebrew Day School education, more scholarships for needy students and an emphasis on individualized instruction so as to serve more students who enroll in the upper grades.

The National Conference of Yeshiva Principals is an affiliate of Torah Umesorah there are now 422 Hebrew Day Schools in 31 states and 5 Canadian Provinces. In the United States there are 256 elementary schools and 122 high schools.

FAREWELL ALIYAH RECEPTION

A gala farewell reception will take place in the Toronto Zionist Center Sunday afternoon, June 6, for over 100 persons who will leave Ontario this summer to take up permanent residence in Israel, it was announced by Mr. Mark Lane, Chairman of this event.

The farewell event, sponsored by the Federated Zionist Organization of Canada, Central Division; Israel Aliyah Center and Toronto Chug Aliyah; will commence in the Center's Jerusalem Hall 2:30 in the afternoon with a festive Israeli program under the auspices of the Consulate General of the State of Israel in Toronto. Mr. Milton Klyman, Chairman of the Toronto Chug Aliyah, will make a special presentation to the Olim; and Col. Yaacov Kaplan, Director of the Israel Aliyah Center, will participate in the program.

The community is welcome.

PARLIAMENTARIAN TO ADDRESS NEGEV DINNER. — Lincoln M. Alexander, Q.C., M.P. will be the guest speaker at the Hamilton Negev Dinner on June 16th.

This great annual Jewish communal event at the Adas Israel Synagogue will pay tribute to Jack Taylor in recognition of his outstanding record of service on behalf of numerous good causes for local and overseas needs.

Morris Paikin, prominent Hamilton business executive and a leader in the organizational life of the community, will be Chairman of the Negev Dinner, under the sponsorship of the Jewish National Fund.

Mr. Alexander is the Conservative Member of Parliament for Hamilton West, who acts as Party Spokesman on Housing and serves on a number of important Standing Committees of the House.

LIAISON WITH ISRAEL

James J. Graham

Mr. James J. Graham, Director, Marketing Division, Department of Trade and Development in the Ontario government, has been actively engaged in Israel-Canada trade.

Mr. Graham plays an important role in the international trade field for the Ontario Government, and will arrive in Israel on June 6th for the Tel Aviv international Trade Fair. During his visit in Israel, Mr. Graham will hold important discussions with Israeli Government leaders, businessmen, and foreign visitors to the trade fair.

Anyone interested in doing business with Israel, requiring Mr. Graham's advice, can contact him at his office, Department of Trade and Development, 950 Yonge Street, Minister of the Department is Allan Grossman.

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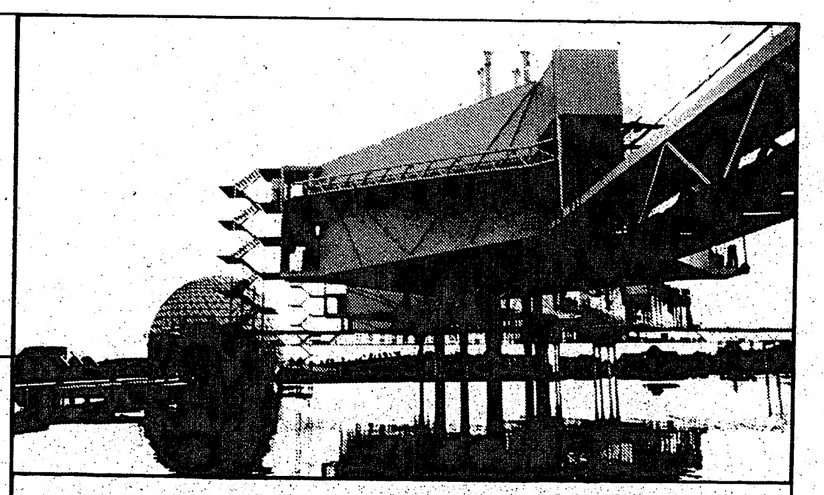

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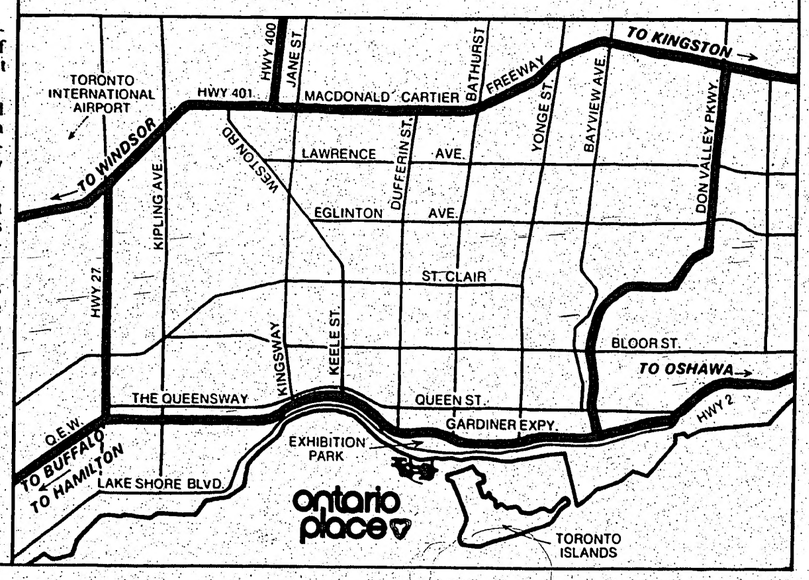

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HEBREW CALENDAR
4th of Sivan 5731
Sidra: Bamidbar Feast of Shavuot, Sunday and Monday
Candlelighting: Toronto, 8:32; Montreal, 8:16

Antizionism becomes antisemitism

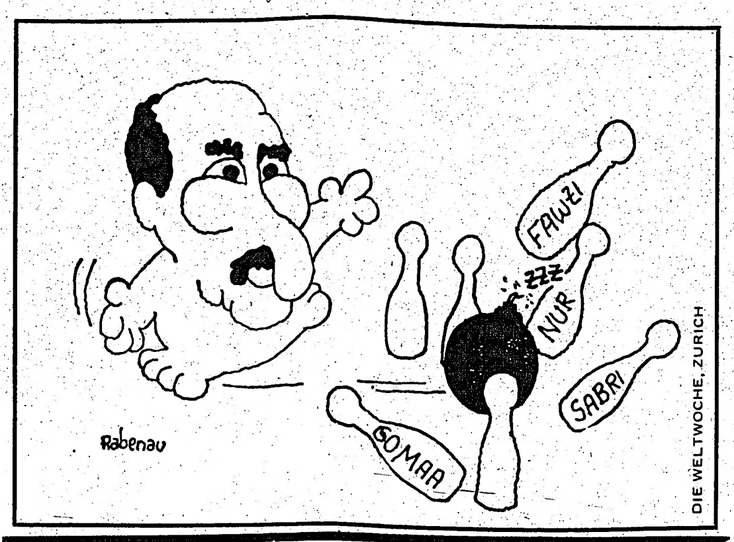
ARAB RACISM IN CANADA

Although very few Canadian Arabs attended the Convention of the socalled Federation of Arab Societies in Canada, a pro El Fatah movement, one of its resolutions should be stressed.

In a statement which should generate general repugnance, these agitators dared to inject a Hitlerite element into their "antizionist" propaganda. The resolution says that because Canada's Secretary of State for External Affairs is elected to Parliament in an overwhelmingly Jewish area (which is not entirely correct), Mr. Sharp is not fit, according to FAS, to serve in the Government of Canada.

The forty or so sympathizers of terrorists at this convention forgot that Prime Minister Trudeau also was elected to Parliament in a "Jewish" neighborhood. So, according to this racial theory, because Jews voted for him, he should not be Prime Minister. It seems that only one acceptable to El Fatah, or the socalled Palestinian Liberation Movement, has the right to become a leader of this nation.

Of course, all this sounds nonsensical. Those in a certain Canadian church who flirt with these few agitators should remember that the antizionism of "Palestinians", really is a camouflage for pure, undiluted antisemitism. The Toronto Conference last weekend proved it.



LETTERS TO THE EDITOR

"ANTI-JEWISH CONGRESS"

Dear editor,

As a member of a synagogue and a religious Jew, I must protest against the circular recently disseminated by the Central Region of the Canadian Jewish Congress against the visit here of Rabbi Meir Kahane of the Jewish Defense League.

I am a contributor to the United Jewish Appeal. I cannot understand with what right the "Congress" uses funds allotted to it for fighting antisemitism in order to mislead the rabbis and the congregations in our city. As proof for "how bad" Kahane is, the Canadian Jewish Congress circulated a document signed by the National Executive Director of the American Jewish Congress.

Those who are not aware of the situation in the United States should know that the American Jewish Congress is not THE representative of the American Jews; it is a very small organization; it is also opposed to Jewish day schools, is fighting integral Jewish education in courts, and supporting many groups that are anti-Jewish.

In fact, the Jewish Morning Journal a few years ago labelled the American Jewish Congress, "the anti-Jewish Congress".

It seems that the leaders of the Canadian Jewish Congress in Ontario have a special relationship with this group.

Chaim Goldberg
Toronto

LIKES ROSENBERG REPLY

Dear editor,

As a Jew and a Zionist, I should like to congratulate Toronto's Henry S. Rosenberg, Q.C., for his excellent reply to a United Church official, in the Toronto Daily Star on May 14. This is public relations at its best, from the point of view of Israel I have read in months. Upon returning from my vacation, I found the Star with Mr. Rosenberg's article on page 7; it made me very proud.

However, another article that appeared in The Star by the Director of the Canada-Israel Committee was a disappointment to all of us. There was a lot of nonsense in his writing, especially the sentence in which he said that "the Arabs have a case". What Arabs? What case? And, what unnecessary flattery?

Aron Diamond
Toronto

ASK THE RABBI

a JCNS featurette

How can a Jewish religious law be altered to take account of advances in knowledge regarding health, etc.?

It is generally assumed that the main difference between Orthodox Judaism and Reform is on the question of the immutability of Jewish law. While there is much truth in this contention the facts are that Orthodoxy, too, is not entirely strange to the idea that new knowledge and different social conditions demand a revision of some of the laws. A few examples, accepted by the majority of Orthodox rabbis, can be given. According to Talmudic law the wife of a person lost at sea may not remarry because it is possible that he has been rescued from drowning and is still alive somewhere. But when, in the nineteenth century, the means of communication improved so greatly, the rabbis permitted her to remarry on the grounds that if her husband were still alive he would find the means of communicating with his wife and family. Again, according to Talmudic law, a person born deaf and dumb is treated as an imbecile in regard to contractual obligations and he cannot marry, for example. But when modern schools were established, in which deaf-mutes received proper training and education the rabbis argued that the old law no longer had any force. When printing was first invented some rabbis even went so far as to argue that a sefer Torah need no longer be written by hand, but can be printed, although this view was eventually rejected. Similarly, when electricity was first used some rabbis argued for the permissibility of switching on electric lights on the Sabbath, since this does not fall under the heading of kindling fire, although their view, too, is generally rejected in the Orthodox world today. A further interesting example of a change in the law because of new conditions was provided by R. Jacob Ettlinger (nineteenth century). He ruled that the Talmudic laws which treat one who openly profanes the Sabbath as an idolator have lost their force nowadays when, alas, people are no longer aware of the significance of the Sabbath (i.e., the acknowledgement of God as Creator). Therefore, public profanation is no longer the act of sheer defiance it was at one time. Finally, we might point to the change in the old laws governing the relations between Jews and Gentiles. As early as the Gaonic period it was argued that many of these laws could be relaxed in Moslem countries since Moslems are not idolators.

I have been told that expectant mothers should not attend a house of mourning. True?

Visiting a house of mourning is for the purpose of comforting the mourners. There seems, therefore, to be no reason for objecting to a pregnant woman performing this *mitzva*. I have been unable to discover any reference in the sources to this alleged custom. If it is observed in some places the reason is probably to protect her from undue distress.

ISRAELI COMMUNISTS' INTERNAL BATTLE

by Moshe Ron
CJN correspondent in Israel

For the first time the Israeli Communist Party, Maki, was not invited to the 24th Conference of the Russian Party. Only two leaders of the pro-Moscow Israeli Communist Party, Meir Wilner and Emil Habibi, attended.

On his return from Moscow Wilner announced that he had brought with him proposals for a peace program. This program consisted only of the Egyptian answer to the proposals of Dr. Gunnar Jarring, that Cairo was ready to conclude a peace treaty with Israel, should the Jewish State withdraw from all occupied territories and agree to a solution of the Palestinian problem.

WOULD LEAD TO LIQUIDATION

Wilner declared that it was an historic opportunity for Israel, which should be taken advantage of. The leader of Maki, Dr. Moshe Sneh, described Wilner's report and proposals as a hypocritical manoeuvre. Dr. Sneh pointed out that three days after Sadat's declaration, the Egyptian leader was ready to consider peace with Israel. He said in the conference of the Palestinian Council that his first aim was to bring about an Israeli withdrawal from the territories occupied in the Six-Day War. Then, the proposal went, the Palestinians would be able to continue their struggle for the "liberation" of the whole of Palestine. Also, the Egyptian Foreign Minister, Mahmoud Riad, stated on German television that even if Israel were to withdraw from the occupied territories, Egypt would not recognize the Jewish State. Therefore, the socalled Egyptian peace plan, which Wilner brought with him from Moscow, constitutes the first step towards the complete liquidation of Israel.

Dr. Sneh revealed the details of a talk which Wilner and his colleagues had with leaders of the Italian Communist Party in Rome. In this talk Wilner made it clear that the differences between Rakach and Fatah is that Fatah proclaims as a priority the wish to liquidate the State of Israel and establish a Palestinian State, whereas Rakach thinks that first there should be an Israeli withdrawal to the lines of June 4th, 1967, to be followed by the demand for the return of hundreds of thousands of Palestinian refugees a move which would endanger the Jewish character of Israel. Wilner was certainly surprised that the organ of the Italian Communist Party published the contents of his informal talk with them.

DAMNING RHETORIC

Dr. Sneh also revealed details about the speeches of Arab leaders at the Moscow Conference, and stated that they attacked not only the Israeli government, but also the Israeli people as racists, colonialists, imperialists, etc., not even mentioning leftist groups and Rakach. None of them mentioned the possibility of peace with Israel and the right of a Jewish State to exist in the Near East. The most extreme attitude was adopted by the Secretary of the Jordan Communist Party, Fuad Nasser, who revealed that his Party has created its own terrorist organization, which plays an important role in the activities of terrorists in the occupied areas, especially in the Gaza Strip. Many Jewish soldiers and civilians, as well as over a hundred Arab civilians, among them women and children, have been killed by terrorists in this region.

Dr. Sneh said that in his talks with leaders of the Italian Communist Party it was newly defined who should be considered a leftist functionary: only a person who sees in the June 1967 war an imperialistic aggression on Israel's part, and who advocates a total Israeli withdrawal from the occupied territories.

As Maki and Mapam consider the Six-Day War a war of defense for Israel, and are against such a complete withdrawal, these parties should not be considered as leftist, Wilner argued. He mentioned certain leftist groups in Israel like Siach, led by the former Mapam leader, Jacob Riftin, and Haolam Haze, led by Uri Avnery.

Dr. Sneh states that Rakach has no partisans among the Jewish population of Israel. Its only influence is amongst Arab nationalists. He expressed his regret that the former Mapam leader, Jacob Riftin, tries to influence certain leftist circles in Israel to support the extreme line of Rakach and those who identify a leftist policy with hatred for Israel and its people.

Israel must stand fast

MONTE CASSINO IN GALILEE

special JCNS report from London
by R.S. Tindle

The writer, who is not Jewish, recently paid a private seven-day visit to Israel. During the Second World War he served as a captain in the Devonshire Regiment. The topographical problems provided by Israel's pre-1967 frontiers made him think hard. Ray Tindle is managing director of the independent, family-owned, Surrey Advertiser group.

"No one can ask us to live once again in the conditions of those terrible twenty years before 1967", said a member of a border kibbutz -- and he could have been speaking for all Israelis I met along the old frontiers and in Jerusalem. "Peace?". He almost snorted. "This is the only peace any of us have ever known. Only a real peace would make a return to the old borders possible, and how can we be sure?" I saw what he meant.

I talked to children who spent years of their lives in deep shelters. I looked up at the hills, so close, so menacing, terraced with trenches and bristling with bunkers, and I understood.

I saw the damage and destruction of those twenty years and I saw the memorials to the Israeli dead. The Golan Heights looked down on me as Monte Cassino must have done on the allied troops in Italy in 1943 and I began to see the problem. Until then the frontier had been just a line on a map to me.

"The United Nations?" said another Israeli in the border area. "What can they do? A few observers deciding who fired first? We've tried that. It needs several divisions to do any good."

"The Big Four?" said a man in Jerusalem. "That would mean our security being dependent upon agreement among the Powers and that has been noticeably absent in other spheres. It also means having the Russians even closer than they are already. With the Russians already training the Arabs and equipping them, how could we rely on this form of protection?"

"We withdrew once before -- remember? -- and look what happened" said a soldier. "We will not do it again. We can only rely upon ourselves. We are stronger now than we were at the time of the Six-Day War and we shall negotiate from strength".

"We want peace, we must have peace", emphasized a taxi driver. "We want to negotiate peace, not but it must be a proper peace. Until we can be assured of this we must stay right where we are".

The Israelis face UN condemnation for this attitude. Several I spoke to were genuinely worried about this. "What do you think", asked three (two of them were older, highly educated) men. But without exception they all shook their heads and said that whatever the consequences, whatever the voting in the United Nations, whatever the pressure, they must be assured that the terror of the years between 1948 and 1967 would not be repeated.

The question of a settlement with Syria seems perhaps the most difficult of all. "How can we allow the Syrians back on the Golan Heights to shoot down on us and, anyway, with whom do you make an agreement? Do you know how many changes of government there have been in Syria in the last few years?" I didn't.

Of course, it doesn't seem to the outsider to help very much that Syria has never accepted the ceasefire of 1967 and that El Fatah guerrillas are still using her territory. Neither does it seem to the foreigner to help the situation to establish half a score of new Jewish settlements between the old and the present borders. Unfortunately, my all too brief stay did not permit me to return to Jerusalem or go to Damascus to ask the necessary questions. I am sure there are good answers.

The problem is complex but what is certain is that the Israeli in the street, in the settlements, in the kibbutzim and in the Army is quite determined this time to stand firm until he can be convinced that the peace he is being offered in return for conquered territory is likely to be real and lasting. "We've seen it all and heard it all before" they told me. "We can only depend on ourselves and, this time, we've got to get it right".

I questioned, but ended up by not doubting, the ordinary Israeli's sincerity in saying he wants peace and would go a very long way to get it. Clearly he has much to gain. The present defense budget means heavy taxes on the individual. Compulsory military service, however, cheerfully accepted, is an interruption to family life and industry. Tourism has increased considerably over the past year or so, but could grow out of all proportion with the ending of tension. (Surely no other country can offer so much all the year round). Great prosperity awaits Israel with the coming of peace, and the best hope for this probably lies in quiet diplomacy in the next few months.

In the meantime Israeli treatment of the Arabs in the newly-acquired territories is punctillious and perhaps deliberately and cleverly designed to produce a lethargic attitude to a return of the status quo ante. Some of the Arabs told me they did not like the "occupation" but no one made any actual complaint and no one said he was worse off.

Many were materially better off than under the Jordanians but would not admit it for fear of appearing to condone the "occupation" and of what might happen to them if their previous overlords returned. For them also peace, prosperity and tourists, and perhaps for some of them the last year or so is the nearest they have had to peace for a long time. But fear of the future mars the present for all.

I left Israel with two vivid impressions. One was of progress and construction everywhere -- just as though they were making up for time lost over the past two thousand years. The other was of determination. Perhaps this was typified by the comment of the kibbutz leader who said that they suffered 20 per cent of the casualties in the Six-Day War. "This is because our boys were even more dedicated than other Israelis. They want peace now but they won't go back to the conditions of the years before 1967".

Arierparagraph at East River

a JCNS exclusive report from New York
by Richard Yaffe

The case of Jakobson, the Jew

The feeling among a great many delegates at the United Nations, perhaps the majority, is that Max Jakobson of Finland would make a great Secretary General. These same people also have the feeling that he does not stand a chance of getting the job, and that U Thant will be persuaded to stay on for at least two years of a new five-year term.

Mr. Jakobson's competence is not the issue, nor is his independence and fair-mindedness. The trouble is that he is a Jew; that, basically, will keep him out.

It will keep him out not because the majority of the members are antisemitic, but because a tiny minority are, and they will win the day. These, of course, are the Arab States which, at a recent meeting here, asked their governments not to support Mr. Jakobson's candidacy because he might be subject to "external" -- read Jewish and Israeli -- pressures as a result of his Jewish background.

While only thirteen States participated in the meeting -- Egypt was absent for an unexplained reason -- most if not all of the Moslem States will stand with them, if not out of conviction then out of solidarity, and this, too, will bring in more and more of the socalled "third world" or "non-aligned nations" to the Arab position, until there are enough votes against Mr. Jakobson to thwart his ambitions.

Because the Security Council is the organ of primary responsibility for the choice of a new Secretary General (the General Assembly's job is merely to approve the Council's choice) it means that there must be unanimity among the permanent members -- the United States, the Soviet Union, Britain, France and China.

This will be hard, if not impossible to get, this autumn, when the vote will come up. The Soviet Union, which would ordinarily be found in Finland's column, will weigh her stronger commitments to the Arabs on this, and a veto would be most likely -- if matters are allowed to go that far.

If a veto looks certain the chances are that Mr. Jakobson's sponsors will not put his name forward.

There are a few others who want the position, among them a Ceylonese, a Pakistani and an Ethiopian, none of whose candidatures is taken seriously.

That leaves the present Secretary General, U Thant who, although having announced that he would not stand again for the office, can be persuaded, it is thought, to agree to two more years until a successor is found.

The Arabs and their friends and backers, including the Soviet Union, are satisfied with him. The United States, in spite of her growing dislike for U Thant, mainly because of his outspoken opposition to the war in Vietnam, will go along. Israel, would prefer him to the alternatives in sight.

U Thant's desire to get off his hot seat is genuine enough, but there is no place for him to go in the diplomatic field. As long as Ne Win remains the top man in Burma and the Secretary General's old friend and sponsor U Nu is in exile, U Thant is persona non grata in his own country. On his last visit there some months ago the Government did not think it necessary even to send a minor official to greet him at the airport.

Mr. Jakobson may not, in fact, be a Jew -- according to rabbinical law -- since his mother was not Jewish, although there are reports that she converted to Judaism. His wife is Jewish.

"I consider myself Jewish", he has said when asked about his religion, always with a bit of annoyance. "It is peculiar", he said in January, when his name was first put forward for the Secretary Generalship, "that in an organization dedicated to the eradication of such distinctions, it should be brought up at all".

KEEP SMILING

I just found out why the Six Day War in Israel lasted six days. Actually it could have been over in five. But, when Moshe Dayan ran to Golda Meir and exclaimed, "Mrs. Meir, the Arabs are massing on the borders and they are ready for attack. . ." Mrs. Meir raised her hand in typical motherly fashion, and smiled warmly, "Sha -- first you'll eat and then you'll attack!"

* * *

Irving and little Sandra were discussing who was smarter -- men or women.

"I think women are smarter," little Sandra exclaimed. "They get higher marks in school and they raise families."

Little Irving argued back, "Oh yeah! Did you ever see a man buy a shirt that buttons in the back?"

* * *

Cohen had some legal matters with his attorney and when the matters were resolved he got a bill from his attorney that made him sick. When he called his lawyer, the lawyer explained, "Listen, time is my stock and trade. Whenever you'd call me up to ask a question I'd record it and based on the amount of time I spoke with you that is how much I charged you."

There was little Cohen could do but pay the bill.

A few days later while going out for lunch he met his lawyer on the street. "Nice day isn't it?" Cohen exclaimed, then quickly realizing he was asking a question, snapped, "I'm telling you -- not asking!"

* * *

Sadie was called by one of her girl friends. "Hello, Sadie, this is Selma. I hate to tell you this but I understand your husband Sam is chasing girls in his office."

Sadie sighed knowingly and declared, "Listen Selma, Sam is sixty-five, God bless him -- let him chase girls. Remember dogs chase cars also -- but when they catch one -- can they drive it?"

* * *

A young medical student was asked to address a group of about two hundred old time doctors. It was the policy of the medical group to invite young interns to speak before this group and then throw some very pointed and sometimes humiliating questions at the students after their talk. The purpose was to sharpen the wits of the young medics.

On this occasion one young student brought a little black bag to the platform. As the doctors were being seated the young doctor began, "Gentlemen, if I could please have your attention, I have brought along with me a very unusual specimen -- I have here the skull of the late Indian Chief Sitting Bull."

He then proceeded to remove the large skull from his black bag. A hush fell over the entire group. He had captured their attention. Then the student continued: "And this," he declared confidently, reaching into his black bag once more, "is the skull of Sitting Bull -- when he was only eight years old!"

SERMON FOR THE WEEK

INHERIT AND BEQUEATH

Take a census of the entire community of the Children of Israel by their families, by their households . . .You shall have with you a man of every tribe; he shall be the head of his father's house (Numbers 1:2,4).

Jewish tradition permits anyone well versed in prayer to lead the Synagogue Service. In the Synagogue on Mount Zion, two men were arguing because each wanted to officiate. One was Shabatai, a native Israeli, and the other was Moshe, a newcomer.

"Who are you that you should officiate?" asked Moshe, the newcomer.

"I am of the sixth generation born in this country," Shabatai replied, and asked: "Who are you?"

"Although I have just arrived, I am the forerunner of a hundred generations who shall live here," said Moshe. "You represent the past, but I represent the future. I should have the honor of officiating."

They brought their dispute to the Rabbi who referred them to the Biblical text: "God told Moses: 'Take a census of the entire community of the Children of Israel, by their families, by their households. . .You shall have with you a man of every tribe; he shall be the head of his father's house' (Numbers 1:2,4)."

The word hu "he" which in Hebrew ends this verse, seems superfluous but it emphasizes that he, everyone in turn, should become the head of a household and should father a new generation.

The Rabbi accordingly decided that the newcomer was entitled to officiate. He explained that it is good to be proud of one's ancestors because there is a certain yihus "prestige" in being native-born of the sixth generation, but that is not enough. One must not only be a descendant; he must also become an ancestor. It is not enough to be guardians of the old; we must also be builders of the new. We must not only inherit, we must also bequeath. We can pay our debt to the past by so living that the future will be in debt to us.

FROM HEAVEN ON YOUR HEAD, by Dr. S. Kahana, adapted by Rabbi Morris Silverman, by arrangement with Hartmore House, Hartmore House, Hartford, Conn.

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HUMAN RELATIONS

A DROPOUT

DR. ROSE H. FRANZBLAU

QUESTION: I have two sons 24, and 21. The older son has a graduate degree in social work. The younger son dropped out of college for a year and worked. Then he decided to go to college in California. He wants to remain there. He supports himself.

Three years ago, my husband suffered a heart attack. He recovered and is working part-time. I also have a job. We have a nice co-op apartment. The boys, when they are home, share a room. The boys do as they please and are not restricted in any way.

The older boy is planning to move out next month to share an apartment with a friend. He wants to be on his own.

My husband and I feel very badly about the boys leaving us, especially at a time when my husband isn't too well. If they would leave us to get married, we wouldn't mind. We must have failed them somehow.

ANSWER: Youngsters sometimes have to leave in order to return. No matter how much freedom the young adult has, there are still some obligations which he feels he has to meet when living with his parents. After all, it is their home, and he finds consideration of them and their privacy to be restricting of him and his activities.

At times, when he is not too mindful of them, they do not hesitate to tell him that this is still their home and they are the bosses. Because he is still told what to do at times, doubts naturally arise about his ability to be independent. To test his powers, he begins to dream of moving out on his own.

Boys, even more than girls, feel that to live at home, is to continue to be passive and dependent. In his social life, the young man is in an altogether different situation from that of the young woman. A young lady gives parties at home and entertains both girlfriends and boyfriends there. When a boy brings a girl home for dinner or for an evening, it has an entirely different significance and connotation. Living in his own apartment, he can entertain at home and even prepare some of the food. But this would not seem appropriate in his parents' home with his mother around. To have her make all the preparations, especially if she is a working mother would be an imposition.

The young man who wants to move out is not necessarily being rebellious and unmindful. That your two sons are doing so well and have the strength to say that they want to be on their own, indicates that you have been a success, not a failure as a parent. Your son did not waste his time the year he dropped out of college. He went to work and also, during this time clarified his goals and ambitions and decided on his own that he wanted a college education. That he thinks he would like to live out West does not necessarily mean that he wishes to get as far away from you as possible. There may be many genuine and valid considerations for his choice, like the educational and economic opportunities in the area.

Wanting your sons to stay home because their father has a heart condition, is not a very sound reason. It makes your sons feel guilty for wanting to achieve independence. This is not a rejection of their parents. Such a move could be their first step toward marriage, which you evidently want for your sons. It is quite natural for you to feel a little sad at the parting, however healthy and normal it may be. But you will find that when your sons have taken this step, and the family has been enlarged, all of you will actually have moved closer to each other.

EXCITING EYES.— large square glasses that emphasize width across cheek-bones, shorten face and slim jawline. Frames are new blue shell.

JEWISH LIFE IN CHINA

Jerusalem, (JCNS). - A major new research project on the history of the Jews in China is now being undertaken by the Hebrew University's Department of Chinese Studies. Under the direction of Dr. Irene Eber, lecturer and specialist in Chinese intellectual history and formerly of Whittier College, California, it is intended to document the intriguing and diverse facets of Jewish life in China.

Although Jewish traders (possibly from Persia) are believed to have reached the Chinese mainland already in the eighth century CE., the principal community situated at Kaifeng and subsisting at first mainly on the trade of Western and Chinese luxury goods, dates back to the 13th and 14th centuries.

Another aspect of the work will concern itself with details of a more sociological nature. The main refugee centers at Harbin, Tientsin and Shanghai (but excluding Hong Kong) will be studied in the hope that details will come to light indicating the extent of Jewish interaction with the local Chinese communities.

Another field which Dr. Eber plans to investigate is the treatment and description of the Jew as a type as portrayed in recent Chinese literary history. It may come as a surprise to learn that many of the great works by famous Yiddish authors, such as Shalom Aleichem and Sholom Asch, were translated into Chinese. To a large degree, the Chinese people identified their own efforts for self-determination as a distinct and autonomous entity with the struggle of the East European Jewish masses towards a similar ideal. On the whole, a superficial survey of this literature shows the Chinese to have been singularly sympathetic in their treatment of the Jews in this medium, according to Mr. Eber.

Papa And His Tea

by Ruthie

Sometimes you do something which triggers off a whole string of memories. You sigh and wish for the "good old days" — which weren't so good at the time.

• • •

One day last week someone dropped in while Ned and I were having coffee. That, of course, meant three cups, and there were only two on the shelf. One by one they broke, the last having occurred that same morning when the hot beverage split the bottom of the cup in half. I had forgotten to leave in the spoon as I poured.

Since our guest was an old family friend, I didn't deem it necessary to use the "good" set. I served the boys coffee in these cups and poured mine into a huge glass, commenting,

"I love to drink from a glass. My father used to do the same thing."

This set us off reminiscing.

• • •

Papa loved drinking everything from a glass, especially tea. His best **rifoo-a** (remedy) was a **glayzel tay** (glass of tea). I remember the ecstatic expression on his face as he carressed his favorite glass of hot brew on a cold day.

"Akh, a makheiya (ah, a pleasure)", he drooled. **"A vahrem glayzel** (a warm glass)!"

Thereby he'd slowly rub the palms of his hands against the steaming glass — slowly, back and forth, back and forth. Watching this, I became hypnotized. My eyes followed his hands — back and forth, back and forth.

Then the spell broke when he proceeded to the next step. He always popped into his mouth a lump of sugar, sipping the tea with a sucking sound and exclaiming,

"Ei, goot (ah, good)!"

• • •

I never got over the fascination this simple pleasure held for me. I've tried this very often; somehow I can never derive the same feeling as when papa drank tea.

First of all, it's not exactly proper to drink tea or coffee from a glass. And today everybody's strictly Emily Post.

Second, who has patience rubbing hands against a **glayzel**?

Third, I have enough trouble with my dentist as is, let alone munching on a lump of sugar.

(Copyright North American Press)

By EPHRAIM KISHON

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THE GREAT HANDICAP RACE

"Uncle Sammy?"

"Yes, son."

"It says in the papers that the Egyptians have got another 560 planes."

"So they say. But don't believe these rumors. I am leaking them myself."

"I know. Still, the Arabs have got 3,300 planes. Do you intend to do something about it?"

"Of course. I am working on a master plan to supply you routinely every month one and a half Phantoms, starting in mid-January 1975."

"Won't it be a little slow?"

"The months are very brief you know. Take February, it has only 28 days, when there is no leap year."

"Couldn't I get an advance or something?"

"That will be difficult, doggone difficult. Only last month I lost 2,072 planes in Vietnam. So how could I, I ask you, how?"

"Make an effort, Uncle."

"Maybe towards the end of the century something will come up. Just between you and me, the White House is applying pressure on the State Department to deliver another reconnaissance plane in August 1976. But it's too early to talk about that. The decision will fall sometime in May 1975, or in the early '80s. There is a lot of infighting in Washington, you know how these things are."

"Of course. Still 3,300 planes."

"3,360 now. Since we began talking, another 60 have landed in Alexandria. But, this is just to show you how alert I am to any infringement of the original balance. The 73:1 ratio between the Arabs and you must be maintained at all costs."

"How did you work out that handicap?"

"It's the result of a strategic survey based on averages. In World War I, the famous German pilot known as the Red Baron shot down 73 Allied planes before being shot down himself. So, multiply the 46 Phantoms we supplied you by 73 Migs, and 3,358 have practically already been turned to junk..."

"That's right. But the Arabs have 3,360 Migs, two over the ratio."

"Twenty over, time is passing."

"So what shall we do?"

Make an effort! Dig new shelters, pile sand bags round your buildings, withdraw from your territories. The main thing is, don't sit idly and remember the lesson history teaches; woe to the nation which entrusts its security to the force of arms!"

"What's wrong with arms?"

"That I'm not supplying them."

"South Vietnam, Korea, Turkey, Spain, all the other boys are getting all the arms they ask for."

"True, but not for money! For money it's only you, only you. Because you are gentlemen, not beggars like that bunch."

"We aren't so hot ourselves. . ."

"Don't say that, don't say that. You are fantastic. You are legendary heroes. You will shoot down those 3,410 Migs, with your right hands tied behind your backs. You are the descendants of the Maccabeans, you are Batman. . ."

"Just a sec, Sam! Let there be no misunderstanding: We have no intention whatsoever of returning those Phantoms."

"Come on, be sports, just three. . ."

"No!"

"Two?"

"Not even one."

"So here we are again, stalemated, damn it. . ."

Recipe for the week

Boeuf bourguignonne

A rich dark flavor, superb for a buffet.

INGREDIENTS

4 lb. beef, cut 1/2 inch thick
2 large onions
4 bayleaves
large bunch of parsley
1/2 pint red wine
4 tablespoons corn oil
1 pint meat stock (from cubes)
4 level tablespoons flour
To add later for each 6 servings:
1 can button mushrooms
1 tablespoon parsley

METHOD

About 6 hours before you intend to prepare the casserole, cut the slices of beef into 2-inch squares and place in a bowl. Add the thinly sliced onion, the oil, herbs and wine, and sprinkle with salt and pepper.

TO PREPARE THE DISH

Melt either 2 tablespoons chicken fat or meat dripping in a heavy casserole, and thoroughly brown 2 finely chopped onions. Have the meat well drained, and dried by standing on paper towels. Add the meat to the onions, then sprinkle with the flour, so that it draws in any remaining fat. Shake the pan well to keep the browning even, then add the strained marinade (discard the flavorings) together with a fresh bunch of parsley and 2 bayleaves. Cover and simmer very, very gently for 2 hours, or until tender. Just before serving, add the drained button mushrooms and the parsley.

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NORTH YORK
PROCLAMATION
CENSUS DAY
TUES. JUNE 1,
1971

WHEREAS the Eleventh Decennial Census of Canada will be conducted as of June 1, 1971;
AND WHEREAS the Statistics Act prescribes that all residents of Canada shall be enumerated in the census;
AND WHEREAS the information collected in the census measures the economic and social well-being of our community and its inhabitants, and indicates future needs for public services; NOW, THEREFORE, I, do hereby proclaim Tuesday, June 1, 1971, as CENSUS DAY, and do urge all citizens to co-operate fully with the Dominion Bureau of Statistics which is charged with the responsibility for this most important work.

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BOOKS OF THE WEEK

by Dr. Arnold Ages

Christianity and antisemitism

JESUS AND ISRAEL. By Jules Isaac. Holt Rinehart Winston. 405 pp.

Jules Isaac, like many of his generation, came to an appreciation of his Jewish heritage only after adversity and suffering.

When the Second World War broke out Isaac was a highly respected historian in his native France. To this day his textbooks on world history remain required reading for lycee students. Isaac was rewarded for his research by being named Inspector General of Education, an extraordinarily prestigious appointment.

Claire Bishop tells us in his introduction to this volume that Isaac was also a commander of the French Legion of Honor and had been decorated with the Croix de Guerre for bravery in the First World War.

However Isaac's position and eminence did little to portect him when the Nazis occupied France in 1940.

He was forced to go into hiding for the duration of the war. His family, however, was not quite so fortunate; his wife and daughter died in concentration camps.

While he was being hunted by the Nazis Isaac began to reflect deeply on the sources of antisemitism and its diabolical incarnation in the forces of Nazidom.

After the war, this patient and meticulous scholar began to share the results of his inquiries with an anxious reading public.

People were attracted not only to Isaac's controversial theses but to his lucid and penetrating style. Isaac wrote three works in the main on the question of Judaeophobia. They were called the Genesis of Antisemitism, The Teaching of Contempt and Jesus and Israel.

Such was the impact of Isaac's books that Christian Europe began to inquire into its own responsibilities in the death of six million Jews.

Isaac did more than just write about the problem; he founded a society devoted to promoting Jewish-Christian fellowship and travelled extensively speaking to Christian groups in order to explain his position.

On June 13, 1960 Isaac had a private audience with Pope John XXIII and presumably persuaded the pontiff to reconsider the church's traditional attitudes towards the Jews.

Isaac died in 1963, a year before the second Vatican Council. There are many who suggest that the original schema on the Jews was the result of Isaac's gentle pleadings over the years.

What is the Isaac thesis? -- simple that antisemitism is the result of anti-Jewish teachings born in the Christian myth about Judaism and inculcated into the minds of millions of Christian children for hundreds of years. Isaac referred to this phenomenon as "the teaching of contempt".

Jesus and Israel, Isaac's best organized essay, is divided into five parts. The work has a symmetry and balance reminscent of French calssical literature.

Part one deals with the essential Jewishness of Jesus and the Church's attempt to rob him of his semitic ancestry. Part two strives at dispelling the image of Judaism in Jesus' time as a corrupt and degenerate faith. That image, argues Isaac, was a falsification of historical truth for polemical purposes.

In his third section the author explores the "rejection" syndrome in Christianity by asserting that the Jews as a nation never could have rejected Jesus because they never knew him. Here also Isaac points out that the dispersion of the Jews from Palestine was not coincident with the birth of Christianity, but actually antedates it by hundreds of years.

Part four is one of Isaac's strongest statements about the origins of antisemitism -- which he traces directly to the charge of deicide. The crucifixion story, especially, he sees as a prime source of anti-Jewish sentiment within Christian tradition.

In his last section Isaac concludes his indictment by saying: "Whatever the sins of the people of Israel may be, they are innocent, totally innocent of the crimes of which Christian tradition accuses them: they did not reject Jesus, they did not crucify him. And Jesus did not reject Israel, did not curse it: just as "the gifts. . .of God are Irrevocable" (Romans 11:29), the evangelical Law of Love allows no exception. May Christians come to realize this at last -- may they realize and redress their crying injustices. At this moment when a curse seems to weigh upon the whole human race, it is the urgent duty to which they are called by the memory of Auschwitz."

RECENT AND RECOMMENDED

Isaac's arguments appear to be operative even in spheres where Christianity no longer holds official sway.

This thesis is confirmed in Paul Lendvai's disturbing essay, ANTISEMITISM WITHOUT JEWS (Doubleday). The author, a political scientist, had made a thorough survey of antisemitism in Eastern Europe today and has shown it to be a pervasive force in communist lands.

The lengthiest chapter in the book deals with the recent Polish campaign against Jews and the new legitimacy now given to antisemitism under the guise of anti-Zionism.

THE PICKPOCKET WHO RETURNS THINGS.—Joe Waldys (left) gives a highly unusual performance at the Royal Alexandra Theater during the special show on magic and witchcraft.

toronto after dark

PLAY WITH A JEWISH THEME

Beth Tikvah Drama Guild is pleased to announce the return engagement of "Just Ask for a Miracle", produced originally early in May. The play is newly scheduled for evenings of Wednesday, June 2nd, and Thursday, June 3rd at Beth Tikvah Synagogue auditorium.

The play "Just Ask for a Miracle' was written and directed by Reva Tward, the music directed by Brenda Grossman. Some of the songs are original and some are traditional. They are sung by the Drama Guild Singers under the direction of Renee Greenberg.

The story involves a family of extremely varied personalities, some of whom try in vain to stop a wedding, a supposed mismatch, only to find out that love conquers all, especially if that love happens to find itself in Israel. There is a whirlwind tour of Israel and memories of the holocaust which bring to light the philosophy behind the personalities involved.

DAVID FROST COMING TO O'KEEFE

When David Frost steps out on the stage of O'Keefe Center on Monday evening, May 31, at the beginning of a week's engagement in "An Evening With David Frost", he will be filling a role little known to North Americans but long recognized by his fellow Britons. Over here, Frost is best known as the host of one of the most popular late night talk shows on television for which he has won Emmy Awards two years in a row. Over home he is just as well known as a cabaret star, comedian, and master of ceremonies.

It is in these latter capacities that he will be seen at O'Keefe Center in a variety show headlined by himself with Barbara McNair and the comedy team of Hines, Hines & Dan as his co-stars.

THE PRINCE OF DENMARK

"Hamlet" is coming to Toronto's Bathurst St. United Church on the evening of Saturday, May 22nd and will remain there on Saturday, Sunday and Monday until June 7th. What's more, the free production is being produced for the joy and pleasure of the community by professional actors of Thog group.

Reservations can be had by calling the Community Hall Switchboard at 863-0275.

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the lively arts

THEATRE MUSIC FILM

by D. COHN

Jewish actor John Marley and half-Jewish Melvyn Douglas lost the Best Supporting Actor Oscar to non-Jewish John Mills, another magnificent artist. Marley played Ali MacGraw's father in "Love Story".

Hollywood critics also had singled out Marley for television accomplishment, naming him as a potential Emmy nominee for his blockbuster guest-starring role in a two-part Senators segment of The Bold Ones. Now, the TV reviewers feel that TV Academy balloters short-changed Marley by not nominating him.

* * *

A prominent Jewish-born actor, who married a Catholic girl, said during a TV interview that although his children were raised Catholic he had insisted that "one boy be left for me to be raised as a Jew". To fit the situation, Rabbi Joseph Chinitz, of Philadelphia, quotes Jewish law, "If the wife is Christian, the children are not Jewish in any event."

* * *

Dore Schary recently quit his $35,000 - year - job as N.Y.'s Commissioner of Cultural Affairs to add more stripes to his previous 40 years in showbusiness. Now 64, Dore will write the book for a Broadway musical starring old men out of adolescents, Jimmy Durante and based on the beloved Italian's career with his Jewish partner, Eddie Jackson, and his deceased partner, Lou Clayton.

Durante's medics have cautioned him against overwork. The rigors of a Broadway show schedule have made This could upset Schary's plans.

* * *

Laini Bernardi, 89, is heralded as the oldest survivor of the Yiddish theater. Are there any challenges from buffs of this receded entertainment form? Laina is the beloved mother of Herschel, the actor; Sam, the sculptor; and Jack the actor and author of "My Father, the Actor".

* * *

When Rod Steiger (no, he's not Jewish) spent four months making "Waterloo" in a Soviet village, the natives recognized him from his film, "The Pawnbroker". Steiger can't figure it out. Why did Soviet leaders approve showing of this movie with its theme sympathetic to Jews?

* * *

Shelly Morrison, a Sephardic Jewess who played Sister Sixto in the TV series, The Flying Nun, is deviating her thing again. Catch Shelley (at the propitious showing moment) in a current TV commercial depicting her partner, Gino Conforti, doing his corny act by jumping from a ladder into a basket of clothes, previously softened by a fabric fluffer. Throughout, the pair converse in English spiced with pungent Italian accents.

The Italian League helped cancel the commercial temporarily, I hear, but another commercial, the wonderful, memorable "Mama, mia, thas-a spicy meat-a ball," suffered permanent cancellation. Shelley's and Gino's commercial is back on the air and they're celebrating Hanukah in April. Apparently, its backers have succeeded in persuading Italians that Shelley's simple "Thats-a how" couldn't offend even the most sensitive.

For those who might object to a Jew portraying an Italian, Shelley's real name is Mitrani so who's to argue with Conforti and Mitrani as Italians?

* * *

If gifted Burt Backarach ever makes another TV special, perhaps he'll avoid the pitfalls of his recent opus that concentrated chiefly on himself. Only one isolated mention called attention to lyricist-partner Hal David's contributions to Burt's composing successes. What happened to composers and lyricists who shared the glory by splitting it down the middle?

Strip Bacharach's tunes of David's lyrics and Burt might wind up on the boondocks, and vice versa. David needs Burt, too. Merv Griffin corrected in part the erroneous impression when he interviewed David a few nights later. Ironically, David repeatedly handed Bacharach credit for his success, a lesson in humility.

On the David Frost Show, Rudolph Friml, composer, and Irving Caesar, lyricist, recalled their early collaboration. The oldtimers emphasized that if either partner ignores the other, what you have left is an artist in limbo.

NEW FILM AT ONTARIO PLACE

Hockey - playing clergymen, fur auctioneers and skiing stars are just a few of the personalities the viewer will meet in "Where the North Begins", a new film about central-north Ontario to be shown at Ontario Place.

The 20-minute film, produced by David Mackay of Reason Associates of Toronto, focuses on the land and people of the region north of a line between North Bay and Sault Ste. Marie, touching on Manitoulin Island and Hudson Bay.

In 39-below-zero weather at Iroquois Falls, the crew filmed logging operations, with scenes showing giant ranger machines crashing new paths through the forest. In this sequence, viewers see one of the few remaining operations in Ontario where horses are used to haul logs. In another scene, a herd of deer, completely unaware of the camera, plod their way through deep-drifted Northern snow.

David Mackay's production will be one of four major new films on Ontario regions and waterways to be shown at the 800-seat domed Cinesphere theater, which utilizes the world's most advanced projection and sound equipment, with a huge 60 x 80 foot screen.

A fifth new film, the work of Christopher Chapman, will also be shown. Highly acclaimed at Osaka's Expo '70, it will have its first Canadian public showing at Ontario Place.

Ontario Place, the 96-acre complex on man-made islands on Lake Ontario, south of Toronto's Exhibition Park, opened May 22.

METRO SOCCER NOTES

Hearts have defeated St. Louis, 2-1, and Washington 3-0. They tied Dallas, 0-0, and lost to Atlanta, 1-0. . . Ernie "the gun" Winchester formerly of the Kansas City Spurs, plays center forward for Hearts. . .Metros came out of Sunday's match with two injuries. Bene Ataide has a slight concussion while Neil Rioch has a twisted ankle. . .The Metros are still waiting for the two Italian defenders from Bologna. They were supposed to have arrived in time for the New York match, but didn't show up after numerous assurances from Bologna that they would be here.

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DAVID, MORRIS. - On May 22nd, late of 3560 Bathurst St.

GOLDENBERG, MORRIS. On May 21st, late of 169 Combe Ave.

GREENBLUM, FREDA. - On May 16th, late of 142 Everden.

JAMES, LOUIS. - On May 21st, late of 400 Walmer Rd.

LIVINGSTON, SADIE. - On May 22nd, late of 152 Old Forest Hill Rd.

MELMAN, ABRAHAM. - On May 20th, late of 3560 Bathurst St.

MILLER, MORRIS. - On May 21st, late of 331 College St.

MITCHELL, HARRY. - On May 17th, late of 2175 Avenue Rd.

NATHANSON, ROSE. - On May 17th, late of 2 Leonard Ave.

OSHER, NATHAN. - On May 22nd, late of 28 Robbie Ave.

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SKLAR, EVA. - On May 21st, late of 54 Timberlane Drive.

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In the estate of DOROTHY NURENBERGER. All persons having claims against the estate of the above mentioned late of 605 Finch Avenue West, in the Borough of North York, in the Municipality of Metropolitan Toronto, who died at the City of Toronto, in the Municipality of Metropolitan Toronto, on the 15th day of September, 1970, are required to file proof of same with the undersigned on or before the 15th day of June, 1971.

After that date the Executor will proceed to distribute the estate, having regard only to the claims of which he then shall have had notice.

DATED at Toronto this 12th day of May, 1971.

MEYER J. NURENBERGER, c/o Miles M. Halberstadt, his solicitor herein, 794 Bathurst Street, Toronto 179, Ontario.

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Situated close to the beautiful surroundings of the Chaim Weizmann Institute, BEIT-AVOV KRETSHNEF is built on high grounds and provides a lovely view of Rehovot. This serene residential area is within walking distance of the main centre, Rehovot, in the heart of Israel, is only 15 minutes from Tel-Aviv and 30 minutes from Jerusalem.

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All classes are held at the Zionist Center, 788 Marlee Avenue.

Call for registration form 787-0197 or write to KEREN HATARBUT, 788 Marlee Ave., Tor. 19, Ont.

JERUSALEM

THE CANADIAN JEWISH NEWS special supplement

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid; say unto the cities of Judah, Behold your God! ISAIAH; 40:9

Toronto welcomes Jerusalem's Mayor Teddy Kollek

The old and new

JERUSALEM THE ETERNAL

an editorial

Jerusalem is the *eternal bond that links Historic Israel, the people; with the Land of Israel, the country. It is for the Return to Zion and Jerusalem that Jews have been praying during the long night of statelessness and hopelessness,—the nineteen hundred years of discrimination and oppression that culminated in the Holocaust of the 40's. Jerusalem, its revival, its redemption has ended the nightmare; it is the symbol of the renaissance of the people to whom it has always been the* capital.

*****

To a Jew, Yerushlayim Shel Matah *(the earthly Jerusalem) is linked with* Yerushlayim Shel Maalah *(the heavenly Jerusalem, that of the spirit). Somewhere, in our ancient literature, we are told that the Creator himself wept when Jerusalem was destroyed. And, in our tradition, the Guardian of Israel is referred to as the Builder of Jerusalem and the Lord of Zion.*

*****

What is it that affects a Jew so profoundly when he beholds the site of the Wailing Wall? What is it that unites the most pious with the most irreverent at the site of the ruins of Solomon's temple? There is no difference in the sentiments of Ben Gurion, Moshe Dayan or the most orthodox rabbi when they stand at the foot of the Holy Mountain; it is an emotion transcending all groups when they enter the City of David.

*****

The Jew knows instinctively that as long as Jerusalem remains the capital of Israel reborn, Jewish sovereignty is genuine. Those who question the Jewishness of all *of Jerusalem not only falsify the text of the Bible, but ignore the fact that Jerusalem never was anything but the capital of Israel. It is either subjugated or shamed, as the prophets said; or it shines in all its glory as a free and liberated city of the people to whom it is* the City.

*****

Israelis may discuss geographical or political issues involving the borders of the State, but they cannot relinquish their right to the united City of Jerusalem. The Old City has been built by Jews from the days of King David and King Solomon, and the new city has been established by Jews in our day. Jerusalem is destroyed either by strangers, by those to whom Jerusalem means little, or it stands out as witness to eternal truth proclaimed in the Book of Books.

*****

For the sake of Zion, we were taught, we never should remain silent. For Zion, its freedom, its independence, its very life is the barometer of our existence wherever we are. Only when the flag of the nation to whom Zion belongs historically and actually, flutters over Jerusalem, can the Jews regain hope. That is why the assault of the enemy always has been directed against the Jewishness of Jerusalem; from the time of the Babylonians, through the Roman era to our day, when those who would eradicate the Jewish people from history commence by attacking our right to Jerusalem.

None among the nations of the world ever has contested the illegal occupation of the Old City by "Jordan". Yet those who instinctively feel the strength of Judea and fear that the Jews finally may find peace in their haven do not cease talking of an Arab Jerusalem *which never existed. Jews have been absent from Jerusalem only when expelled by force; and they always returned to it.*

*****

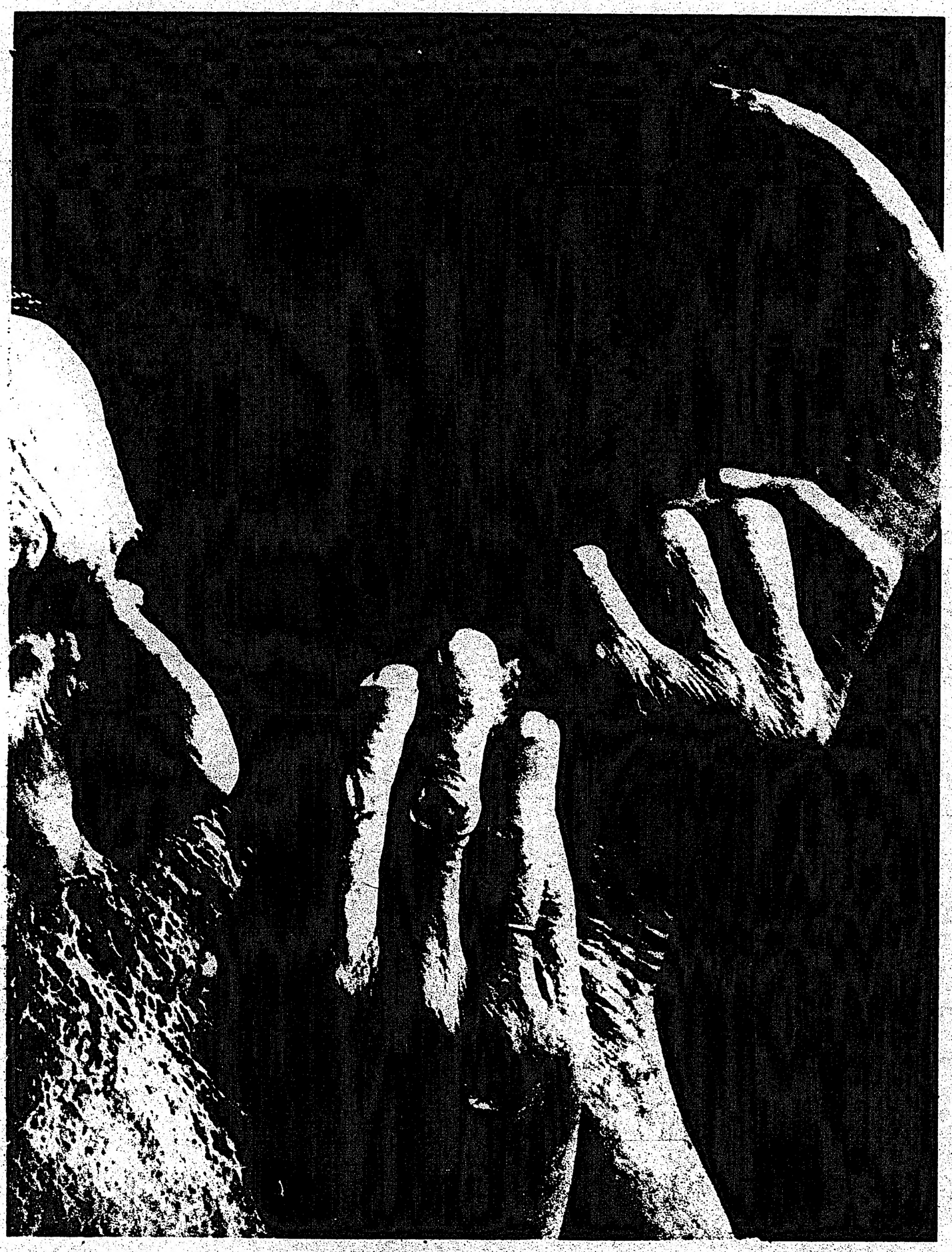
When Teddy Kollek, the Mayor of United Jerusalem, arrives in Toronto on June 10th, he will find the community joining in an unusual demonstration of solidarity with the City. It is written that Jerusalem never has been divided among the tribes of Israel as it belongs to the entire Jewish people. "And unto Zion thou shalt say each and everyone among you was born there."

*****

Toronto Jewry, as Jews the world over, knows that Jerusalem stands for the survival, physical and spiritual, of the People Eternal. It is as eternal as Judaism. It is as eternal as man's belief in life itself.

*****

In this spirit we salute Teddy Kollek, the Mayor of Jerusalem, the City of David, the city that belongs to all of us and to whose defense and future we are commited.



SYMBOL OF THE JEWISH SOUL.—Throughout the ages, the sound of the Shofar, the harbinger of hope for Jews scattered over the vast continents, has called them home to Jerusalem.

COVER MONTAGE BASED ON RUBINGER PAINTING—HADASSAH MAGAZINE

THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

by North American Press Ltd.

DOROTHY C. NURENBERGER Founder (1960-1978)

MAIN EDITORIAL AND BUSINESS OFFICES:

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M.J. NURENBERGER Editor and Publisher

ELI OVADYA, General Manager

Friday, May 28, 1971

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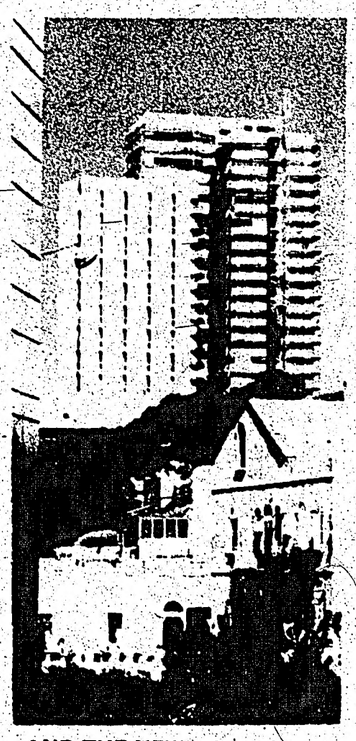


AND THE NEW.—Jerusalem's children build ever upwards.

TORONTO JEWRY COMMITED TO ISRAEL'S ECONOMIC DEVELOPMENT

Toronto Jewry is linked with Jewish communities in thirty countries of three continents in a unique network of leaders who share a total commitment to a common cause -- the safeguarding of Israel's economic development. The designations of "Trustees, Builders, Guardians and Sponsors of Israel" are recognized and acknowledged around the world as badges of honor earned by men and women who have enrolled as guarantors of Israel's economic survival, through investment loans in categories of $1,000 and over.

The National Honorary Societies of Israel -- the overall member organization -- came into being in 1956, and fulfilled a task of enormous service to Israel at that time by awakening world Jewry to a new dimension in its responsibility to help Israel survive. By serving as pacesetters and standard-bearers through their increased purchases of Israel Bonds, members of the Honor Societies symbolically placed their names on what Foreign Minister Abba Eban has called "a unique honor roll of those who have undertaken to play a leading part in the economic development of the State of Israel, and upon whom we count heavily in our historic endeavors for our people".

Hailing the Trustees particularly for the "spirit of brotherly partnership" which motivates them, former Prime Minister David Ben Gurion stated, "The men and women who stand in the forefront of the Israel Bond Drive as Trustees are our consulting architects in the great undertaking in which we are engaged. Their devotion and faith form a reservoir not only of material support, but principally of great moral encouragement on which we draw in a spirit of brotherly partnership which has never been equalled in the annal of any other people".

Prime Minister Golda Meir has referred to those enrolled as Trustees as "deserving of the respect and recognition of all people of good will. When the final chapters are written of the great rebirth and rebuilding that is the story of modern Israel, these men and women will serve as a reference source, a record of worthwhile endeavor, and a demonstration of faith in the integrity and productive capacity of the people of Israel".

Starting with a $10,000 basic purchase category in 1956, Trusteeship in Israel Bonds has progressed through the years to new honor designations, corresponding to increased purchases of $25,000, $50,000 $100,000 and over, bearing the added designations as "Jerusalem Trustees", "Golden Trustees" and "Premier Trustees".

A glance at the tangible results of a Trustee purchase of Israel Bonds readily conveys the vital impact it has upon every aspect of Israel's development.

A.E. Diamond, noted business and communal leader, is serving as 1971 Chairman of the Toronto Assembly, National Honorary Societies of Israel.

WATER PIPELINE.—Through development, orange groves will rise in the desert.

Toronto and Jerusalem

MAYORS TO MEET

Mayor William Dennison of the City of Toronto has extended a most gracious invitation to Mayor Teddy Kollek of the City of Jerusalem to visit him in his office at the City Hall, and then to tour the world-renowned building, as his official guest. The meeting will take place on Thursday afternoon, June 10th, shortly after Mayor Kollek's arrival here to participate in the Dinner of State being held that evening, at which he will be the distinguished guest of honor, and Mayor Dennison an honored guest. An exchange of gifts will highlight the official civic ceremony in Mayor Dennison's office between the two Chief officers of two great cities, which have much in common despite the thousands of miles, and of history which separate them.

The Jerusalem that Israelis and their visitors have known during the past several decades has unmistakably been one marked by constant growth and development, just as has the City of Toronto. Both cities are home to citizens of many ethnic origins and many different faiths. Residential suburbs in both cities have expanded in all directions as the census figures mounted. Corresponding advances have been registered in the construction of schools and institutions of learning at all levels, hospitals, hotels, office buildings, industrial zones, and the like.

The miracle of Jerusalem's progress is that it has been accomplished under the most difficult of conditions, disrupted three times by bitter wars, and suffering from a critical lack of government funds for development as a result of defense priorities. Here, too, the impact of investment and loan funds from the Jews of the free world has been decisive in enabling Jerusalem to carry forward its ambitious plans for a future as rich in meaning and accomplishment as its glorious past.

MAYOR WILLIAM DENNISON

Investment capital for Israel

Bond campaign gains impetus

All efforts are being intensified by leaders of the State of Israel Bond Campaign as the June 10th date of the "Dinner of State" draws closer, in order to ensure the mobilization of $2 million in cash for Israel Bonds so urgently needed for Israel's immediate foreign exchange deficits. "It is our earnest desire to be able to present a $2 million Israel Bond cheque to Mayor Teddy Kollek on the night of the Dinner, to demonstrate to him Toronto's understanding of Israel's economic crisis, and our wholehearted admiration for his achievements on behalf of a United Jerusalem," stated A.E. Diamond Dinner Chairman, and Chairman of the National Honorary Societies of Israel, sponsors of the Dinner of State.

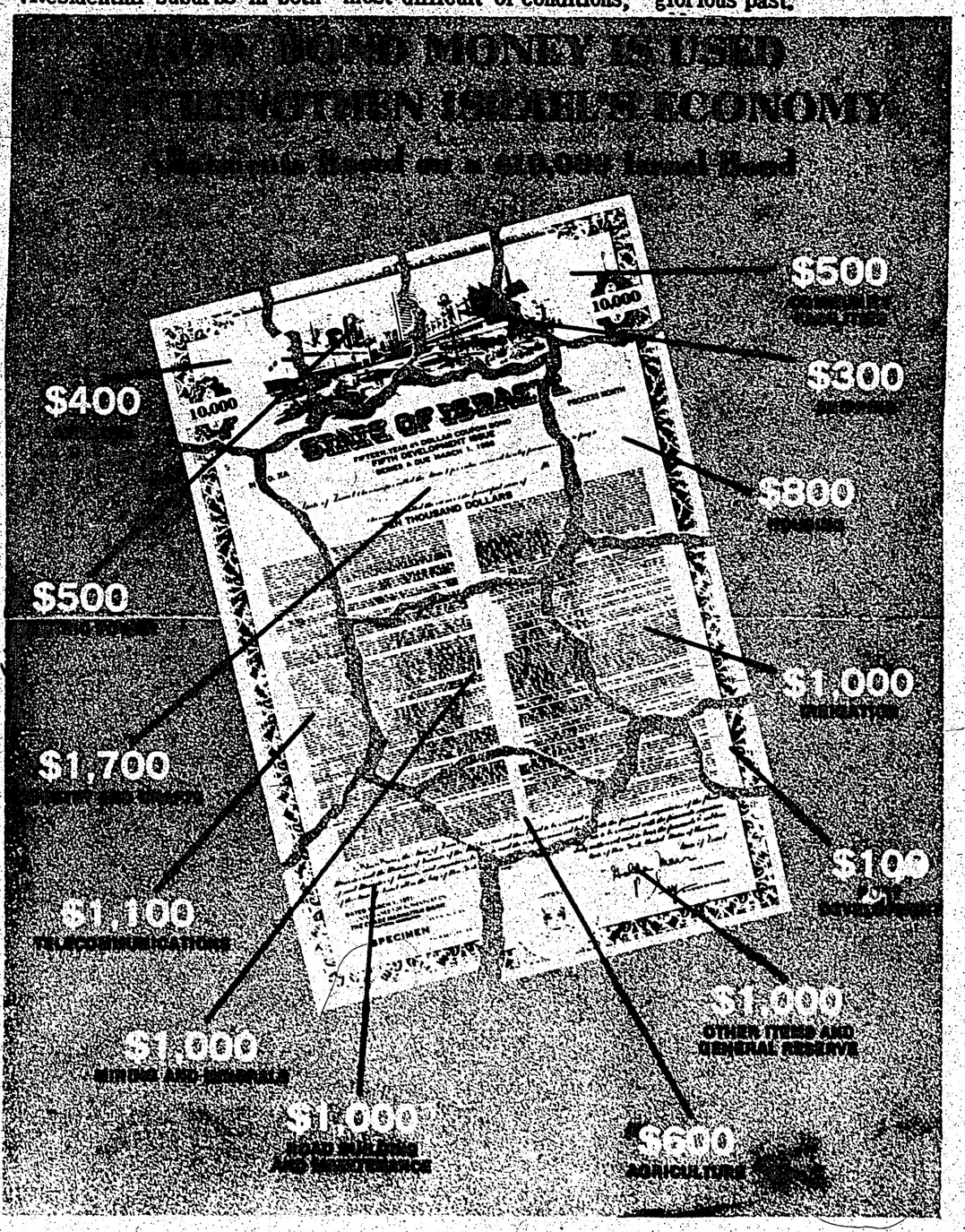
The $2 million quota in Israel Bonds represents the first phase of Toronto's 1971 campaign set at an unprecedented $12 million cash -- double last year's record drive. This represents Toronto Jewry's participation in the world wide Israel Bond effort which this year has set a minimum target of $400 million. This sum is essential to cover 75% of Israel's current Development Budget of more than $550 million.

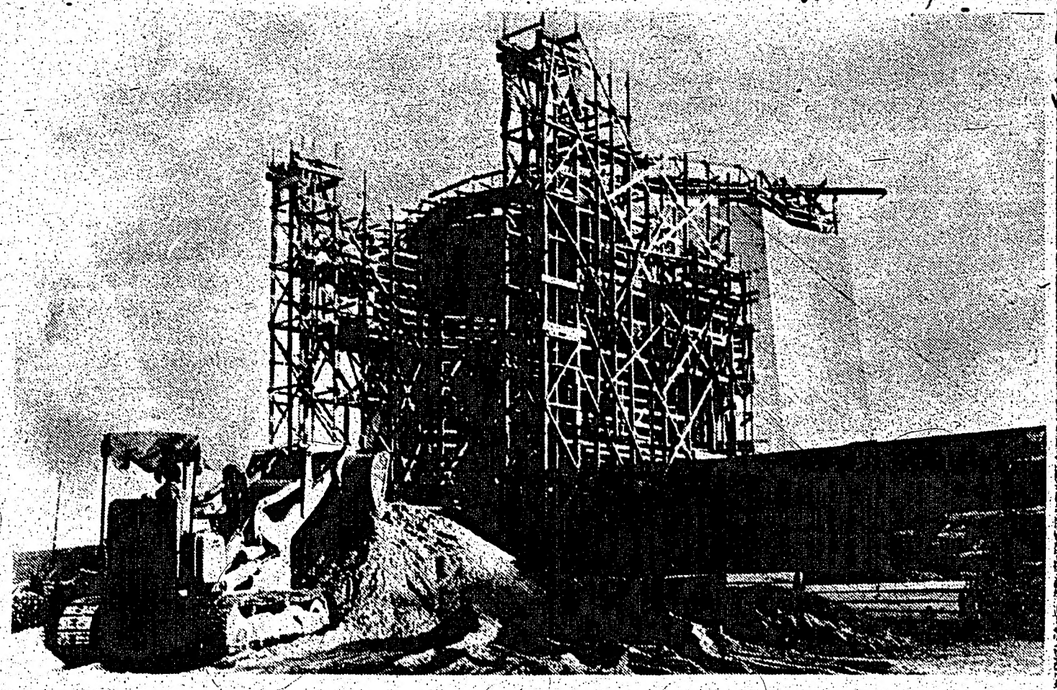
Whichever way the wheel of decision turns, the State of Israel must keep its economy strong. A return to a shooting war will impose the greatest burdens on an already burdened economy and a population that is the most heavily taxed in the world.

In the hope of a settlement Israel must retool her economy for peace. 220,000 workers are now employed in defense industries. Expansion of the economy is needed to absorb these individuals in non-defense fields.

Since 1951, Israel has received $1.6 billion from the sale of Israel Bonds. It has already repaid close to $700 million. More Bonds will have to be sold in 1971 than in any other previous year, if Israel's crucial programs of economic growth and immigration absorption, now greatly augmented by Russian Jewry -- are not to be disrupted for lack of funds. Permanent homes, jobs, training and other facilities and services must be provided to integrate these newcomers into the lifestream of the country's economy.

In the fulfillment of these and other vital tasks, Israel will require large sums of investment capital. By accelerating its partnership with Israel through its Israel Bond drive for $12 million this, the Jewish community of Toronto, will enable Israel to carry forward these programs of progress and human redemption at a time of serious transition and uncertainty.





CONSTRUCTION BOOM.—Growth capital is needed to stir economic development.

June 1967: Triumphant Israeli soldiers at the Temple Mount

Jerusalem United

interview by Elie Wiesel

MOTA GUR, LIBERATOR OF THE HOLY CITY

They were shattered by mines, cut down by withering Jordanian gunfire, but still they came. The paratroop unit, led by Colonel Mordecai Gur, fought as though the word fear had been erased from the Hebrew language. But it had not, says Col. Gur. Rather, it was the centuries old dream of Jerusalem, the overwhelming drive to put the Ir Hakodesh, the Holy City of Cities, again in Jewish hands. In an extraordinary interview with Elie Wiesel, Mota Gur describes the emotions—and fears—of victory.

Colonel Mordecai Gur -- or as his friends call him, Mota Gur -- gripped me with his shrewd, questoning gaze.

"No, I'm not religious. . . Of course not. Really."

Religious? He? What a silly thing to ask him.

"Why do you ask?"

"No special reason."

My "no special reason" didn't satisfy him. This fellow doesn't fight, doesn't work, doesn't live like that -- satisfied, accepting.

"Why do you ask?"

"I heard your broadcast on Kol Yisrael."

The fighting was barely over. The leading commanders of various battles were led before newsmen to tell of their battles. Their talks were taped. Mota spoke about the capture of the Old City. He was the commander of the paratroop battalion which defeated the Jordanian Legion. His broadcast met with such a response that it had to be repeated.

"Did I speak about God?"

"No."

"About religion? The soul? Things like that?"

"No."

"About man and the Eternal, man and salvation, man and faith?"

"No."

"You see? Your question isn't relevant. I just told my story. That's all. Right?"

Right, but what a story! For centuries no one could tell it -- or hear it told. I heard the numerous broadcasts and each time was as if the first time. The feverish preparations, the mounting tension, the last orders of the last night. Waves of fire swept the battalion when it learned that it had been chosen to liberate imprisoned Jerusalem. The difficulties, the obstacles, were overcome by the fervor of those who breached the wall. Every single soldier wanted to move forward, be in the line of fire, in the eye of the storm. Mota obeyed his irresistible urge to leave his command-post and run with the others, ahead of the others. His driver was a heavy-set sergeant named Ben-Zur and he kept on shouting to him: "Ben-Zur -- move! Ben-Zur move!" At one point they stopped before an overturned Jordanian motorcycle which, according to all probabilities all military logic, had to be boobytrapped: "Ben-Zur, move!" It wasn't. At the entrance to the Old City, the gate was half-open. There surely was a grenade, there had to be: "Ben-Zur -- move!" There was none. And they all ran forward. Some fell on the road. Some were wounded and cried, others were wounded and said nothing. Enough remained alive to storm the city, to conquer the Temple Mount, to come and cry at the Wall. "The Mountain is ours," Colonel Gur reported back to headquarters and senior officers there and then began shouting and embracing each other. There was something about these words, these scenes, these tears, which made them different.

"Don't tell me that this was just another war story."

"Okay, so I won't. But, why are you surprised? After all, that was Jerusalem."

"Oh," I said, smiling.

"What's with you? Jerusalem is not just some military target, some city on the map. Jerusalem is Jerusalem. . .Why are you grinning?"

"Jerusalem is Jerusalem?"

"What do you mean, in what way? Because of its history?"

"Jericho also has a history. And Hebron. And Bethlehem."

"Don't make me laugh. There's a difference between --".

* * *

The time: three weeks after the capture of Jerusalem. The place: a restaurant in New York's Rockefeller Center. Mota, who was temporarily serving as a member of Israel's delegation to the United Nations, was dressed like a professional diplomat. A pale grey summer suit. . . an elegant necktie. During the United Nations Emergency Session, he fulfilled his duties patiently. He listened to speeches, joined in conferences, delivered addresses to fund raising dinners. In the process he became a television personality. All the big networks were after him. If he chose, he could spend

(cont. on page 6)

Listen to the stones of Jerusalem

by Abraham Joshua Heschel

AN ECHO OF ETERNITY

I have discovered a new land. Israel is not the same as before. There is great astonishment in the souls. It is as if the prophets had risen from their graves. Their words ring in a new way. Jerusalem is everywhere, she hovers over the whole country. There is a new radiance, a new awe.

The great quality of a miracle is not in its being an unexpected, unbelievable event in which the presence of the holy bursts forth, but in its happening to human beings who are profoundly astonished at such an outburst.

My astonishment is mixed with anxiety. Am I worthy? Am I able to appreciate the marvel?

I did not enter on my own the city of Jerusalem. Streams of endless craving, clinging, dreaming, flowing day and night, midnights, years, decades, centuries, millennia, streams of tears, of pledging, waiting -- from all over the world, from all corners of the earth -- carried us of this generation to the Wall. My ancestors could only dream of you, to my people in Auschwitz you were more remote than the moon, and I can touch your stones! Am I worthy? How shall I ever repay for these moments?

The martyrs of all ages are sitting at the gate of heaven, having refused to enter the world to come lest they forget Israel's pledge given in and for this world: "If I forget thee, O Jerusalem, let my right hand forget its cunning!" They would rather be without heaven than forget the glory of Jerusalem. From time to time they would go on a pilgrimage to the souls of the Jewish people, reminding them that God Himself is in exile, that He will not enter heavenly Jerusalem until His people Israel will enter Jerusalem here.

Jerusalem! I always try to see the inner force that emanates from you, enveloping and transcending all weariness and travail. I try to use my eyes, and there is a cloud. Is Jerusalem higher than the road I walk on? Does she hover in the air above me? No, in Jerusalem past is present and heaven is almost here. For an instant I am close to Hillel who is here. All of history is present.

Jerusalem, you only see her when you listen. She has been an ear when no one else heard, an ear open to prophets' denunciations, to prophets' consolations, to the lamentations of ages, to the hopes of countless sages and saints; an ear to prayers flowing from distant places. And she is more than an ear. Jerusalem is a witness, an echo of eternity. Stand still and listen. We know Isaiah's voice from heresay, yet these stones have heard him when he said concerning Judah and Jerusalem:

It shall come to pass in latter days. . .
Out of Zion shall go forth Torah,
And the word of the Lord from Jerusalem. . .
He shall judge between nations,
And shall decide for many peoples. . .
Nation shall not lift up sword against nation,
Neither shall they learn war any more.

Jerusalem was stopped in the middle of her speech. She is a voice interrupted. Let Jerusalem speak again to our people, to all people.

The words have gone out of here and have entered the pages of holy books. And yet Jerusalem has not given herself away. There is so much more in store. Jerusalem is never at the end of the road. She is the city where waiting for God was born, where the anticipation of everlasting peace came into being. Jerusalem is waiting for the prologue of redemption, for new beginning.

What is the secret of Jerusalem? Her past is a prelude. Her power is in reviving. Here silence is prediction, the walls are in suspense. It may happen any moment: a shoot may come forth out of the stock of Jesse, a twig may grow forth out of his roots. . .

The Wall. At first I faint. Then I see: a Wall of frozen tears, a cloud of sighs.

The Wall. Palimpsests, hiding books, secret names. The stones are seals.

The Wall. The old mother crying for all of us. Stubborn, loving, waiting for redemption. The ground on which I stand is Amen. My words become echoes. All of our history is waiting here.

The Wall. No comeliness to be acclaimed, no beauty to be relished. But a heart and an ear. Its very being is compassion. You stand still and hear: stones of sorrow, acquaintance with grief. We all hide our faces from agony, shun the afflicted. The Wall is compassion, its face is open only to those smitten with grief.

When Jerusalem was destroyed, we were driven out and like sheep have gone astray; we have turned every one to his own way. The Wall alone stayed on.

What is the Wall? The unceasing marvel. Expectation. The Wall will not perish. The redeemer will come.

Silence. I hug the stones; I pray. O, Rock of Israel, make our faith strong and Your words luminous in our hearts and minds. No image. Pour holiness into our moments.

Once you have lived a moment at the Wall, you never go away.

For more than three thousand years we have been in love with Jerusalem. She occupied our hearts, filled our prayers, pervaded our dreams. Continually mourning her loss, our grief was not subdued when celebrating festivities, when arranging a dinner table, when painting our homes. No meal was concluded without imploring: "Build Jerusalem, speedily, in our own days." The two most solemn occasions of the year, the Seder on Passover, and the Day of Atonement, found their climax in the proclamation: "Next year in Jerusalem." And on the Sabbath we implored Him:

When will You reign in Zion?
Speedily, in our own days
Dwell there, and for ever!
May You be magnified and sanctified
In the midst of Jerusalem Thy city
Throughout all generations and to all eternity,
Let our eyes behold Thy kingdom. . .

Jerusalem, our hearts went out to you whenever we prayed, whenever we pondered the destiny of the world. For so many ages we have been love-sick. "My beloved is mine, and I am his," Jerusalem whispered. We waited unbearably long frustration and derision.

In our own days the miracle occurred. Jerusalem has proclaimed loudly: "My beloved is mine, and I am his!"

How shall we live with Jerusalem? She is a queen demanding high standards. What does she expect of us, living in an age of spiritual obtuseness, near exhaustion? What sort of light should glow in Zion? What words, what thoughts, what vision should come out of Zion?

The eyes of history are upon the City of David, upon "the faithful city." Its authenticity cannot be borrowed. Oxford, Paris, Tanglewood, for all the beauty and learning emanating from them, cannot serve as models for shaping the way, the role and the image of Jerusalem.

There is no joy without Jerusalem, and there is no perception of Jerusalem without the perception of her mystery.

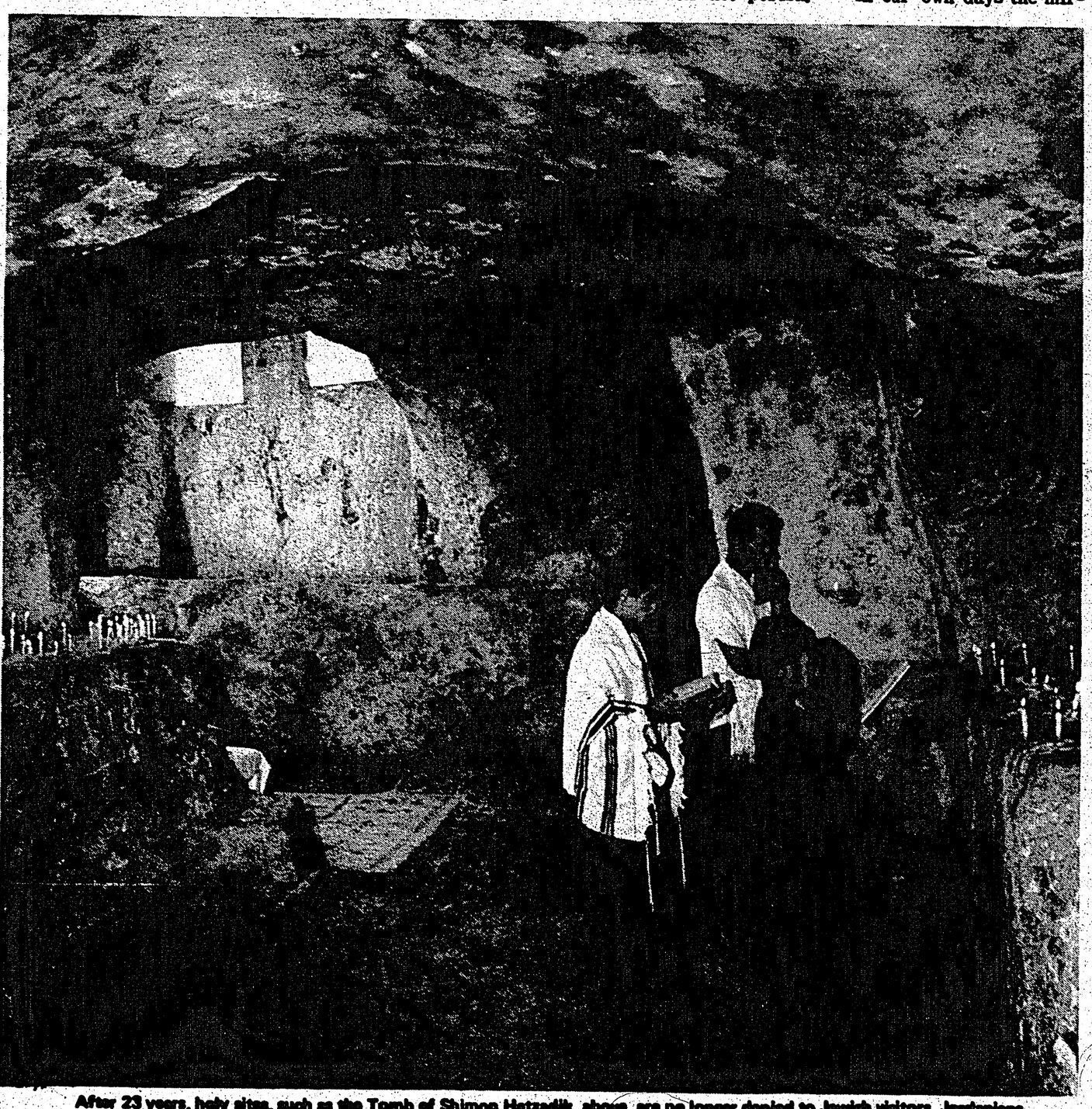
What is the mystery of Jerusalem? A promise: peace and God's presence.

First there was a vision: God's vision of human being. Then He created man according to His vision, according to His image. But man's resemblance to God's image is fading rapidly.

God had a vision of restoring the image of man. So He created a city in heaven and called it Jerusalem, hoping and praying that Jerusalem on earth may resemble Jerusalem in heaven.

Jerusalem is a recalling, an insisting and a waiting for the answer to God's hope.

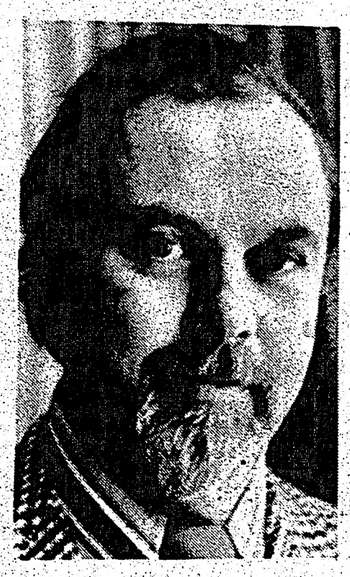
AMBASSADOR EPHRAIM EVRON TO PARTICIPATE IN "DINNER OF STATE" PROGRAM.—His Excellency Ephraim Evron, Ambassador of Israel to Canada, will attend the June 10th "Dinner of State" in Toronto, as one of his farewell appearances prior to his departure for Israel upon completion of his duties in Canada. Ambassador Evron will be a program participant on this occasion which honors his colleague and personal friend, The Hon. Teddy Kollek, Mayor of the City of Jerusalem.



After 23 years, holy sites, such as the Tomb of Shimon Hatzadik, above, are no longer denied to Jewish visitors. Jordanians destroyed more than 50 synagogues in the Old City.

HONORARY PATRONS FOR DINNER OF STATE

"Rarely in the life of our community has there been an event which has so completely captured the imagination, support and identification of top government, civic, and cultural leaders, in addition to leaders of Toronto Jewry,



Albert J. Latner
Grand Host

as has the "Dinner of State" on June 10th," declared Albert J. Latner, General Chairman of the State of Israel Bond Campaign in Toronto. "Our distinguished Honorary Patrons who will be in attendance is headed by the Hon. W. Ross MacDonald, Lieutenant-Governor of Ontario, and include leading representatives from federal, provincial, and civic governments as well as heads of major educational and cultural institutions. There has been widespread recognition of the importance and profound significance of Jerusalem to people of all faiths in the light of coming negotiations, and the international stature of Mayor Teddy Kollek, both in relationship to a United Jerusalem, and as a prime mover in the creation of the famous Israel Museum."

A partial list of dignitaries serving as Honorary Patrons on the occasion of the Dinner of State includes: Maestro Karel Ancerl, Conductor of the Toronto Symphony Orchestra; Dr. Claude T. Bissell, President of the University of Toronto; Mr. A.M. Campbell, Chairman of Metropolitan Toronto Council; His Worship Mayor William Dennison of the City of Toronto; the Hon. Allan Grossman, Minister of Trade and Development for Ontario; Mr. Philip G. Givens, M.P.; Mr. Stephen Lewis, M.P.P., leader of the NDP Party; Mr. Robert F. Nixon, MPP, leader of the Opposition; Alderman David Rotenberg; Dr. David W. Slater, President of York University; Dr. Peter Swann, Director of the Royal Ontario Museum; Mr. Charles Templeton, lecturer and broadcaster; Mr. William J. Withrow, Director of the Art Gallery of Ontario.

Mrs. Albert J. Latner
Grand Hostess

Mr. and Mrs. Albert J. Latner will serve as Grand Host and Hostess at this historic event in the life of Toronto Jewry.

LIBERATOR OF THE HOLY CITY

(cont. from page 4)

a year concentrating on broadcasts. Intense curiosity and thunderous applause greeted his every appearance. For some reason he is hesitant to speak about his successes, but they are well known anyway. Countless Jewish communities are dying to have him visit. Many are sending him money for Israel's Defense Forces. "Colonel Gur" has become a byword in the U.S. The millions of viewers who watched the paratroopers weeping at the Wall identify him with his men.

"Tell me the truth. Did you cry?"

"At the Wall? No."

"Why not?"

"I don't know. Maybe because I got there a bit later. The battle was still on. I was too busy looking after my men. No time for ceremonies."

"But you were the first one to reach the Temple Mount?"

"Yes."

"Were you moved."

"What do you think?"

"Did you cry?"

"No. I didn't cry.'

"Why not?"

"I don't know. I don't like tears."

"Were you there?"

"Sure. Like everyone else. But -- I didn't cry.'

"What did you feel?"

"I don't think its possible to put it into words."

"Try."

"No. I don't think one has to talk about how one feels."

"What should one speak about, then?"

"Who says you have to speak at all? It's not necessary."

"I disagree. Everything, every detail, every incident -- future generations will not forgive us if we omit anything connected with this war."

Mota thinks about it.

"Maybe you are right."

"Okay, then, what did you feel when you came -- as a liberator -- to the Temple Mount?"

"I won't tell you. I'll just tell you this -- what I felt was something very profound."

"And what did you think about?"

"About a dream."

I didn't have to ask. It was easy to divine what he meant. What Jewish soldier did not long to fight for his abandoned and lonely capital that remained a near-far city for days and then years because of neglect and apathy caused by political convenience and resignation to the situation?

But Mota Gur had an added dream that touched a special hurt: throughout his service for the army he was sorry that he had not contributed, in the period before the establishment of the state, in aliyah bet -- he was too young. Because of that, when he was in Paris in the fifties -- already a senior officer and a student in the French Military Academy -- he approached the then Chief of Staff, General Tzvi Tsur, and asked for permission to aid in the illegal immigration of Jews to Israel from a particular Arab country but was refused. He is still sad about that.

However, the greatest pain, profound and continual, that he bore in his heart, concerned Jerusalem. He was sad that he did not battle for Jerusalem in 1948. He fought only in the Negev -- always the Negev. There and then he decided that when the time came, it would be he who would lead his men to capture their city of cities. He once told Chief Chaplain General Shlomo Goren that if the rabbi wanted to be among the first to enter freed Jerusalem, he'd better "stick to me". General Goren recalled his words when they met at the Wall. Mota Gur fulfilled his promise to the rabbi -- and to himself.

"You will laugh, but somehow I believed that in the end I would reach Jerusalem. And so it was. A few days before the war broke out I went up to the capital and reviewed the forward outposts -- although I knew them like the back of my hand."

"Did you know already that the responsibility would be placed on your units?"

"You must be kidding. Orders had not even been prepared as yet."

"If so, why did you go?"

"To be ready. I thought -- you can never tell what can happen."

"When did you learn about zero hour?"

"Monday morning. I told my aides to be ready. I slept a bit, although until the last minute we weren't sure. Then we saw and heard their aircraft take off. I contacted general headquarters and asked, 'Is this it?' 'This is it,' was the answer."

But still he did not know -- did not and could not even divine -- that the zchut, the holy privilege, which he had awaited 20 years was so close. No one could know before hand if King Hussein would foolishly join the battle or not. Mota Gur received an order to ready units. Then back to one. Finally three. Only then did he know definitely -- the target was Jerusalem.

"And who decided for Jerusalem?"

"Someone."

"Who?"

"It's not important. What's important is that the order was given. And it was executed."

"Did you know from the start you would succeed?"

"Sure I knew. Only a fool would think differently."

"Didn't you have even a tiny doubt?"

"No. Listen -- anyone who knew as well as I did the strength of the enemy and our own capabilities was able to know with utmost certainty what would happen and how long it would take. I gave Egypt three days; Jordan also, maybe a little less. That's why I maintain that this war should be called the 'Foolish War'. It was the foolishness of the Arabs because they thought they had even a slight chance of winning -- and this proved their disaster."

His thesis: the Jewish fighter is superior to his enemy in every way. His training, his self-sacrifice, his dedication to his officers and friends. It has never happened that Jewish soldiers have abandoned their armor, tanks and positions without draining out the last possibility, without using their last bullet.

"Does that mean that the Jewish soldier, unlike the Arab, does not know fear?"

"Maybe. There's something to it."

"Have you never been afraid? Have you never told yourself that victory would come. . .and you would not be there?'

"It happened. . .and how! It happened many times."

"In Jerusalem also?"

"Also in Jerusalem. The shell that hit my command-post, the bullets that whistled in the air, the snipers, there was what to fear. Everyone fears -- that's human."

"Didn't you want to be free of this fear?"

"No."

"Isn't it easier not to be afraid?"

"No. Fear is a price you have to pay -- that I want to pay. It is much harder to remain in a trench behind front lines and to send men under fire. It is even harder when the men you send are your friends. And it is even harder when you're radioed that they are wounded, killed. I would have given a lot to be with them, in their place.

"In the attack of the first night I sent six tanks on a special mission. They made a mistake and fell into an ambush of Jordanian armor. The first tank was set aflame with its crew inside. The others realized what happened, but were confused and paralyzed. I sent my staff officers to free them, to return them in force. My military brain -- for my good luck and theirs -- was ticking. But I could not erase the picture from my mind -- my friends were lying dead. At that moment I envied the men in the front line, envied their fear."

He grew silent as if struggling to imagine the scene. His gaze grew softer. His voice trembled.

"I plan to make proposals about that. We soldiers should not become too close. We must not become too involved with each other. It's not healthy. It leaves an opening for emotional considerations which are dangerous. War must not be a matter of emotion."

For him it was thus. His mind could not silence his heart. In the midst of battle he remembered each of his men. For example, he suddenly remembered that one of his company commanders was religious. He radioed that he be sent to the Wall. In fact, he got there before Gur.

"At first this battle seemed like any other battle, the type we had prepared for many years. Then its character -- and perhaps ours -- changed. Our fighting was different. A strange feeling -- an ancient feeling -- overwhelmed us. We felt that we were not out to liberate a place, but history! We went with bated breath. We went

Col. Mordecai Gur

-- forget it -- we ran! And how we ran!"

But heaven forbid that you tell Mota Gur that his tale is a religious one. He'll really get angry! What business does he have with religion? True, he visits a synagogue now and then, but that is to accompany his children. . .What does it prove? That he is a good father.

No. Mota Gur, whose lot it was to restore the crown to Jerusalem's head, is not religious, at least not in the usual sense of the word. What is it his fault if his descriptions sould like legends and prayers, as though they were passed on to him, and us -- by the dreamers of redemption from the olden days?

"Listen. Don't be silly. All I told you was my story."

He was wrong. It was theirs also. And ours as well.

The chief rabbi of the Israeli Army, Rabbi Shlomo Goren, leads joyous prayer at the Wailing Wall.

His dream of 1967 come true

ON BUILDING THE NEW JERUSALEM

If Jerusalem is the center of the world, then Mayor Teddy Kollek—in these weeks of victory and tension and innumerable problems—stood at the center of Jerusalem. Here Mayor Kollek—who was interviewed by Rinna Samuel—tells readers something of his plans and hopes for the City of Jerusalem, and his assessment of its future.

In half an hour or so, Mayor Teddy Kollek will take off on his daily tour of the Old City in the battered green sedan which has become a landmark in Jerusalem these days.

The list of things to be attended to this morning is long. More debris must be bulldozed and carted away in Sheikh Jarrah. Five thousand garbage cans must be placed at more accessible spots in the stone lanes of the Old City. Antidust material must be laid down near the Western Wall. A Hollywood magnate is due to discuss a major film about the war, and, of course, Jerusalem. A group of hotel managers from East Jerusalem has asked to meet the mayor to discuss arrangements for the forthcoming tourist season -- and a Zionist delegation is coming to make a statement and shake hands. Also on the mayor's desk is a reminder concerning the Israel Museum, one of his prime interests -- and a note about a soldier's funeral scheduled for one o'clock.

The telephone, blessedly silent for the past minute, rings, Mr. Kollek, sighing a little at the interruption, turns away from he window to answer it. His phone rings constantly -- the whole world wants to speak to him, people with specific questions, people needing instruction and advice, people -- many of the hundreds of friends Teddy Kollek has made everywhere in the 56 years of his busy life -- just wanting to say "hello" and a few words, however clumsily, which express the way they feel about Jerusalem -- and him.

He talks for a second, says "yes" to one query, "maybe" to another, signs a batch of letters with his free hand, and gestures "wait" to a visitor signalling urgently outside the office. Then he relaxes to answer questions, his eyes narrowing thoughtfully.

"Conditions in the Old City already have improved enormously. Electricity works everywhere. The water supply is under control. Telephones have started to operate; cars are being licensed properly; currency has been stabilized; schools will open on time.

"But these are not the real crux of our concern. What matters is that nowhere else in all the world today is a confrontation taking place between Jews and Arabs. Here in Jerusalem they deal with each other, rub against each other in a hundred ways every day and gradually arrive at a dozen small understandings. In this sense, Jerusalem is a model of what the State of Israel hopes the entire country will be.

There are other cities in Israel with Arab populations, you know. Six per cent of the population of Haifa is Arab, and Acre is partly mixed, and of course there is Nazareth, but these Arabs were not commited to Israel's total destruction only a month or two ago. The Arab population of Jerusalem is the first, and so far the only Arab population which has seen and felt for itself -- by itself -- that when we speak of peace, we really mean it.

"Here, in Jerusalem, we can deal, for the first time, with the Arab intelligentsia; here, there are parliamentarians, teachers and ambassadors, experienced journalists and good doctors. Essentially they are all men of goodwill and intellectual sobriety -- people we can talk to and be understood by.

"Of course, they are Arab nationalists and will remain so for a long time; perhaps always. But we are not interested in turning Jerusalem into a melting pot. It has always been a city of many faces and many faiths. But there is no one, on either side, who does not love Jerusalem and from that, we can start to understand each other on other levels. It is a great chance for a real and long dialogue, and we must not miss it because there may never come a chance like this again. Here in Jerusalem, we must build a firm bridge between the two peoples, build it and use it."

"You say 'we must build'. Who are the 'we'?"

"You must take this down carefully. Jerusalem is a highly complicated city. Twenty per cent of the Jewish population is Orthodox. They live an intensely inward life, concentrated upon themselves, their beliefs and their traditions.

The city's 100,000 Oriental Jews lived in Arab countries; they suffered Arab oppression. It will not be simple for them to deal daily with Arabs who were so recently Jordanians. When the initial excitement of unification is over, there may be tensions and trouble. Only the old-timers can help to build the bridge properly, because they knew the city when it was united before; they are sure of what they want and how to go about it. But we can not do it alone."

"Then who is left to help?"

"The Jews of the world must join us, or this daring, critical experiment may fail. There can be no unequal halves in Jerusalem now, or there will never be a perfect whole. Educational facilities, public health services, roads, everything must be the same. Jewish Jerusalem is a poor municipality, but Arab Jerusalem is even poorer. We shall have to invest a great deal but there is no alternative. What will it cost? Perhaps a million dollars a month for a year or two, and later less."

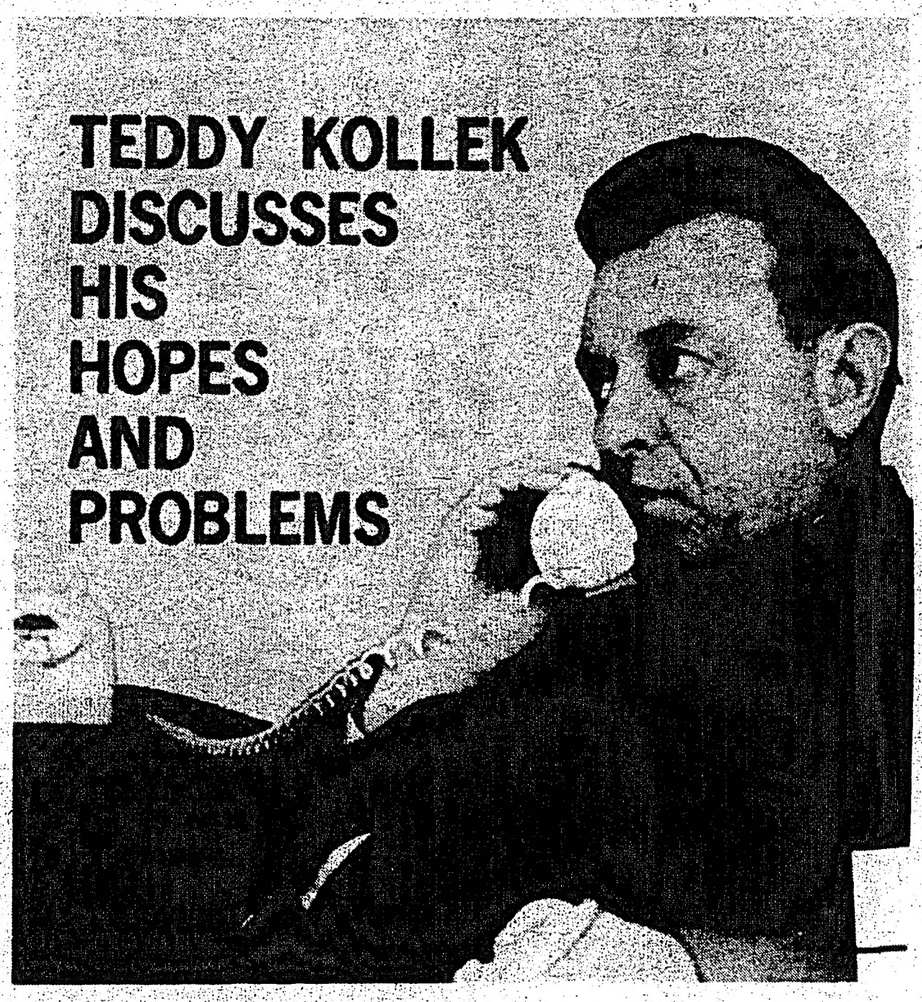
He swivels to stare out the window again and is silent for a moment. Then he smiles:

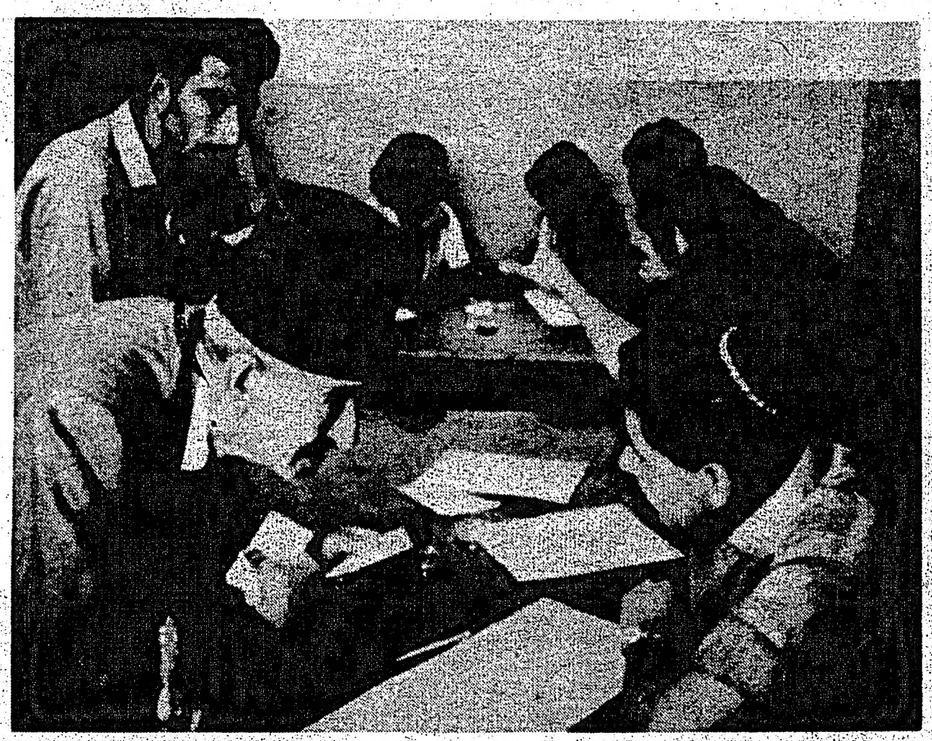
"We need industries, houses, and new zoning laws. Protection of the city's natural and historic charm. We need clinics, vocational training schools, and much social welfare work. Perhaps Hadassah, whose history is so interwoven with that of Jerusalem, and whose name is so much part of our past and present, will build a mother-child clinic in the Old City. Perhaps other organizations will sponsor more clinics. We have a long shopping list -- but the opportunity is God-given."

A face peers anxiously through the open door. A hand gestures nervously at a watch. I have taken a lot of the mayor's precious time, and begin to apologize. He cuts me short.

"There are may problems we haven't talked about at all -- compulsory education for Arab girls, new textbooks for the fall, Sabbath laws, tourism. Well, perhaps not today. But come back, there's a lot left to talk about."

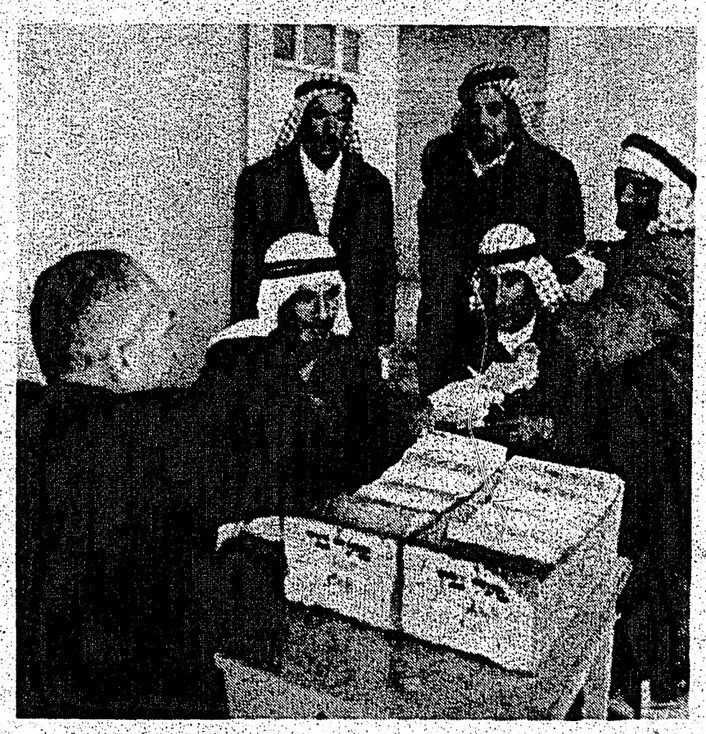
Downstairs, someone is listening to the radio. The strains of "Jerusalem the Golden", the hit song of the Six-Day War, float up to the mayor's office. I see him relax, the lines on his face smooth out, and he hums along with the radio. . .Jerusalem of gold, of copper and of light. For all your songs, I shall become the harp. . .





NEW CITIZEN OF JERUSALEM.—One of the 70,000 Old City Arabs registers for his Israeli identity card with Mjnistry of Interior clerk.

Cooperation. Mahmoud Feigal, an Arab foreman, conferring with Yehoshua Baruchi, the Jewish supervisor of a project to restore the Wailing Wall. The Israelis have come to Arab Jerusalem with "their passion for archeology, their zeal and planning, their energy, heart and brains."



COEXISTENCE.—Jerusalem's Jews, led by Mayor Teddy Kollek, see a bright future for a unified city. Kollek hopes to build a "multi-cultured city with full rights for Arabs and Jews to develop their own ways of life . . . not a melting pot." Arabs are less sanguine. Sheik Hilmi Al Mohtasev, above, head of the Supreme Moslem Court, says Jerusalem is holy to all faiths and "all should be allowed to pray in peace and security. But East Jerusalem must be returned to the Arabs." Perhaps the Arabs who have benefited most from the Israeli "unification" of the city are the workers, who are in great demand and better paid than they were under Jordanian rule. Below, construction workers at the Government labor exchange in East Jerusalem.

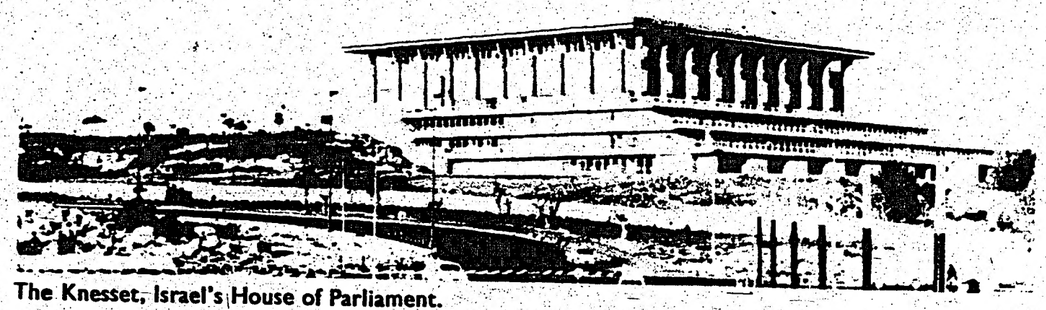
FUJI MICRO SAFETY N

SPECIAL ROLE AT DINNER OF STATE FOR CORPS OF PATRONESSES

The forthcoming "Dinner of State" will be a glittering social occasion as well as a very meaningful one for Toronto Jewry, as a result of the participation of the "Corps of Patronesses" which includes leaders of the Sponsors Division, National Honorary Socieites of Israel. The special role undertaken by the ladies of this committee is in the area of the ceremonial program which will highlight the evening and set it apart from all other communal dinners in its format. Members of the Corps of Patrons and Patronesses will serve as Host and Hostess for the guests at their table, and will participate as well in the presentaion of the Scrolls of Honor to the distinguished guest of honor of the occasion, Mayor Teddy Kollek of the United City of Jerusalem.

In preparation for the Dinner of State, Mrs. Nathan Reiber was hostess at a planning luncheon meeting for members of the "Corps of Patronesses" at her home on Wednesday, May 19th. Mrs. Albert J. Latner, Grand Hostess for the Dinner, detailed the unique aspects of the program, which have already aroused exceptional interest and enthusiasm throughout the community.

SHOWN HERE IS A GROUP OF PATRONESSES REVIEWING PLANS FOR THE DINNER.—Left to right, Mrs. Arnold Finkler, Mrs. Morris Zweig, Hon. Chairman of the Women's Division, State of Israel Bonds; Mrs. Joseph Kleinstein, Mrs. Mark A. Levy, Past Women's Division Chairman; Mrs. Nathan Reiber, meeting hostess, and Mrs. Albert J. Latner, Grand Hostess of the Dinner of State. Other members of the Corps present were Mrs. Samuel J. Zacks, Chairman of the Women's Division for 1971; Mrs. Max Citron, Mrs. Abraham Glass, Mrs. Nathan Green, Mrs. Felix Opatowski, Mrs. Samuel Sarick, and Mrs. Hyman Sugar.

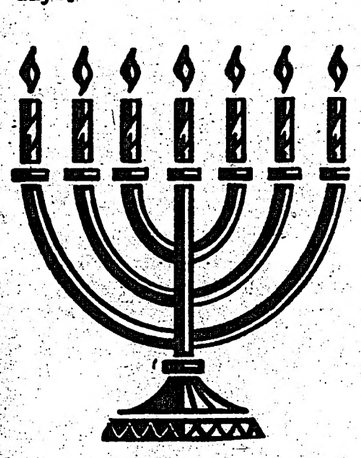


The Knesset, Israel's House of Parliament.

To be kindled for the first time in Toronto

ISRAEL MENORAH OF LIFE

In keeping with the custom established on Mount Zion in Jerusalem last year, leaders of Toronto Jewry will participate in the inauguration on June 10th of the very symbolic and moving ceremony of kindling the candles of the "Israel Menorah of Life", just as they were kindled near Theodor Herzl's bomb to usher in Israel's Independence Day. In so doing, Israel's anniversary observances took on new meaning for all her people, and for all the world, as military parades and displays of arms gave way to the ceremony of kindling lights as in ancient days.



"The Israel Menorah of Life consists of twelve branches, one for each of Twelve Tribes of Israel, and bears the inscription "Am Yisrael Chai" -- The People of Israel Lives. This Menorah is now being relit in major Jewish communities the world over. It will be kindled for the first time in Canada, on the occasion of the first "Dinner of State" ever to be held in our country, which is taking place in Toronto on June 10th, under the sponsorship of the Toronto Assembly National Honorary Societies of Israel."

Rebuilt Jewish section in the Old City

In describing the ceremony which will highlight the program of the Dinner of State, Mr. A. E. Diamond, Dinner Chairman also expressed the great honor which attaches to the community designated as the "Dinner of State" host community on Israel's behalf.

"The fact that Mayor Teddy Kollek, one of Israel's most involved and influential public personalities has been requested by Finance Minister Pinchas Sapir to delegate his official duties in Jerusalem and make this flying visit to Toronto especially to participate in our first "Dinner of State", speaks for itself," Mr. Daimond declared. "Israel's leaders are well informed of the status of our community in the top echelons of major communities around the world in the Israel Bond effort. The urgency of Israel's economic crisis is such that the government of Israel is cooperating to the fullest possible extent in ensuring that the Dinner on June 10th will be as productive in Israel Bond advance subscriptions as we are striving to make it."

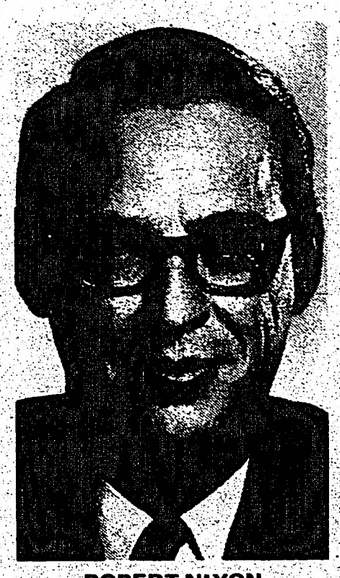
"Leaders of the National Honorary Societies of Israel will be accorded the privilege of kindling one of the candles on the "Israel Menorah of Life", symbolic of the life and light they have helped bring to the land and people of Israel through their top-level purchases of Israel Bonds", stated A. E. Diamond. "Other impressive ceremonials which distinguish the program of a Dinner of State will involve the participation of our Corps of Patrons and Patronesses, including the official presentation of Scrolls of Honor to Mayor Kollek, bearing the signatures of all those present to be a permanent momento of this significant occasion, for display in Jerusalem's City Hall."

JACK STUPP APPOINTED INAUGURAL CHAIRMAN FOR NEW DIVISION ISRAEL BOND DRIVE.—Jack Stupp, noted Toronto business leader, has received an official invitation from Israel's Finance Minister Pinchas Sapir to lead a special, toplevel delegation of Toronto industrialists on a briefing mission to Israel where they will meet directly with government, military and financial leaders, and inspect critical development areas. Mr. Stupp is the newly-appointed Chairman of the Israel Bonds "Merchandising and Distribution Division" which is being launched to mobilize the participation of this important business segment of the community in the Bond effort for Israel.

"In this capacity, Mr. Stupp will play a significant role as a successful business innovator and leader to rally investment support through loan funds for Israel's economic program of industrial growth," stated Mr. Albert J. Latner, General Chairman of the State of Israel Bond Campaign in Toronto. "Finance Minister Sapir's invitation to Mr. Stupp to head the special delegation underscores the importance placed on his chairmanship of this strategic new division in our campaign structure, prior to the fall campaign."

Mr. Stupp is President and Chairman of the Board of Consumers Distributing Company Ltd. which is widely recognized by the business community as a pacesetter in its field. He is an active participant in many communal endeavors, including the New Mount Sinai Hospital, Primrose Club, Beth Tzedec Synagogue, Oakdale Golf Club, Toronto Board of Trade, Canadian Chamber of Commerce, and others.

WILLIAM DAVIS
Premier of Ontario



ROBERT NIXON

STEPHEN LEWIS

CLAUDE BISSELL

ALLAN GROSSMAN
Ontario Min. of
Trade and Development

HONORARY PATRONS FOR DINNER OF STATE

Those pictured here are among the patrons of the "Dinner of State" to be held in Toronto on June 10th. Teddy Kollek, Mayor of Jerusalem, will be the guest of honor. It is hoped that the Toronto Assembly, State of Israel Bonds, will present Mayor Kollek with a cheque for two million dollars in Israel Bonds.

PHILIP GIVENS

William Stevenson speaks out

AUTHOR OF "ZANEK!" PROBES MIDDLE EAST PROBLEMS

exclusive Canadian Jewish News Interview by Wilma Morrison

Zanek! The term could as easily be applied to the writer himself as to one of his books on Israel.

Zanek! The Hebrew command to Israeli fighter pilots means "go", "jump off" or "scramble". It's an apt description of the life of William Stevenson.

Stevenson, who has covered major news events around the world for various newspapers, magazines and broadcasting companies, has an insight into the isolation felt by the Israelis and Jews of the Diaspora which he feels is not shared by many other non-Jews.

This insight stems from "my firsthand knowledge of what they started off with.

Arriving in Israel after working in developing countries I immediately noticed the differences in Israeli attitudes," he recalled. "They do not ask for foreign government aid, but offer to pay for every 'bloody' airplane they get.

Israelis are not worried about Russian intervention in the Middle East because they are confident of their own ability. They have a history that has never allowed them to depend on a group of consistently friendly nations. This reason they feel isolated."

The author of 'Strike Zion' and 'Zanek!' plans to write at least one more book about Israel.

"It will probably be called Survival and could possibly have as a subtitle, Just Us," he said.

He readily admits that "while in Israel, I began to feel as an Israeli".

His first visit to Israel was as a producer for the Canadian Broadcasting Corporation. He was doing a documentary when the Six-Day War broke out. Barely two weeks after the war, Strike Zion, his version of that Arab-Israeli encounter, was released.

In February, 1970, Stevenson gained the confidence of the Air Force and was given freedom of access to all its facilities and to all levels of personnel.

In the fateful months before the August ceasefire he gathered material for Zanek! which has the Air Force as its basis.

He has been criticized for failing to separate the Air Force from the history of Israel and the people.

"The Air Force is the people," he explains. "Like the people of Israel it is aggressive and yet casual. The Air Force had to be put into the context of the people and their history."

Stevenson, or Steve as his wife Glenys calls him, feels an irresistable need to write about the feeling of Israeli isolation. Each time he goes back to his notes on Israel. He thinks that his new book will be handled in the form of a novel.

"One would hope to show through Israel, the story of the Jews in the Diaspora," says Stevenson, himself an Anglican. "Israel symbolizes the problem which confronts all civilization, the problem of our own conscience.

"Many non-Jews don't want to come to grips with Israel because they don't want to come to grips with their own thoughts. If churches were to examine themselves thoroughly, they would see the way the distortion of their history manifests itself in the man on the street. Israel presents a challenge to Christians to explain their own consciences."

In 1967 when he began to identify with Israel, to recognize the subject and attitudes of Judaism, he realized that he was sticking his neck out because he also became conscious of the prejudices in Canada.

WILLIAM STEVENSON

"No humane person can support the Arabs even though they have Arab sympathies," he says. "The Soviet Union has tested the United States and the West's moral strength and has decided they do not want to go to war.

"The Soviet Union is greatly concerned with the Suez Canal and will fight for it by military presence and by putting influence on the Arab countries and the United Nations. The Soviet Union is attempting to gain influence through the Arab countries in the United Nations."

Stevenson feels that while the Arabs claim the Jews and Zionists are getting all of the pro-publicity in the press, it is not so, and that general Gentile attitudes are pro-Arab.

"The Arabs have got to be made to recognize that they can't get away with their diplomatic bullying. In feeling that they do not get their share of publicity, the Arabs are wrong. In the nicest sense, they are capable of self-deception. They confuse Jewish or Zionist publicity with American attitudes," he says. "The American attitude is not on the side of the Jews as many Arabs think. If you go to the defense of the Jews, you get a negative reaction from the general public.

"Most Gentile clergymen have worked with the Arabs, not the Jews. At the lowest level, there is a Christian missionary urge and then there is the Christian who has the unconscious need to patronize the Arab."

Stevenson, 46, began to acquire a taste for international intrigue while working for Ian Fleming, of James Bond fame, who in 1947 was foreign manager for the Roy Thomson chain in London, England.

"One day, Fleming while smoking a cigarette in a long ivory holder said: 'We want men of the world'. I decided to become a man of the world and became a foreign correspondent."

Since World War II, Stevenson has been bureau chief for the Toronto Daily Star and the CBC in Hong Kong, India and Africa. In 1954 he made his first documentary on Red China for NBC and BBC.

His books include Birds' Nests in Their Beards, on Malaysia; and The Yellow Wind, about Red China. Right now he is working on a novel entitled The China Watchers. He was one of the first Western correspondents allowed into Red China after the Communist take-over. Based in Hong Kong, he served as Far East correspondent for the CBC and the Globe and Mail.

He has just completed a 'tough' documentary about Tito.

Wherever he has worked, Stevenson has been able to relate his environment to personal experiences with compassion.

His children's book, The Bushbabies, is about his eldest daughter, Jackie, who was leaving Africa with her family to return to England. Jackie at 11 was devoted to Kamau, an African lemur, also known as a bushbaby.

Through a misunderstanding, Jackie thought she was to be parted from her bushbaby. Knowing he could not survive on his own, except in his native surroundings, she left the ship and started to walk across Africa to return Kamau to his home. Tembo, her father's former African assistant on the game reserve, made the journey with her.

Since it appeared to the authorities that Jackie had been kidnapped, police had orders to shoot Tembo on sight.

The book is a drama of exciting incidents and a portrayal of a moving relationship between a small white girl, a tough African ex-soldier and a puckish little, saucer-eyed bushbaby.

There's a happy ending. When they left Africa, Jackie took her bushbaby to boarding school in Scotland.

Now a Canadian citizen, Stevenson lives with his wife and four children, Andrew 19; Jacqueline, 18; Kevin, 17; and Sally, 12, in a three-storey house in Rosedale.

After raising their children in Africa and India, the Stevensons decided to return to Canada, so the children could further their academic education.

"We have lived on the edge of disaster all our lives," admits Stevenson, but the fact that they had children never curtailed it.

"If editorial policy didn't agree with my thinking, I left. I don't think life is worth living if it doesn't have a degree of uncertainty."

Glenys spent her life packing and unpacking trunks. "We loved living in different countries and feel that it was our privilege to share their cultures. I think we all gained a great deal from our experiences."

Drawn to settle in Israel

THE SUITCASE IN THE CONCENTRATION CAMP

by Joan Silberstein

Jerusalem, - For Larry Lowenthal, 33-year-old New Yorker, recently appointed as lecturer in the English department of the Hebrew University in Jerusalem, the central motivation for coming to Israel can be traced back to a day in Poland in 1965.

"My wife Barabar and I had been travelling through Russia and then into Poland. We went to see the former concentration camp of Auschwitz, where there were exhibits of what had been the possessions of people who died there. One exhibit was just suitcases.

My wife was a little behind me, and she called me back to look at something. What she was pointing at was a suitcase with my name on it: L. Lowenthal. After I saw that, I knew I could not continue indefinitely leading the easy, affluent life in America.

Two years after I saw that suitcase at Auschwitz came the Six Day War of June, 1967. . .and the possibility of genocide. I'm not religious and it still didn't occur to me to move to Israel though, like Jews everywhere in the world, the matter of Israel's survival became urgent to me on a personal level.

DEEPLY MOVING

Then I remember that, in 1968, I saw a documentary film on network television, "What is a Jew?" Because they interviewed people who, like me, were not religious but who, unlike me, were deeply involved in the State of Israel, this film revived in me the question of my Jewish consciousness. Not long afterwards, a friend of mine returned to the States after having spent some months in Israel. He was extremely enthisiastic about the country, and his personal experience had a strong effect on me.

That same year, 1968, in the spring, I went to the Jewish Agency and began processing applications for my wife and me to go to Israel. Barbie and I were actually set to leave when she became pregnant and we had to delay our departure.

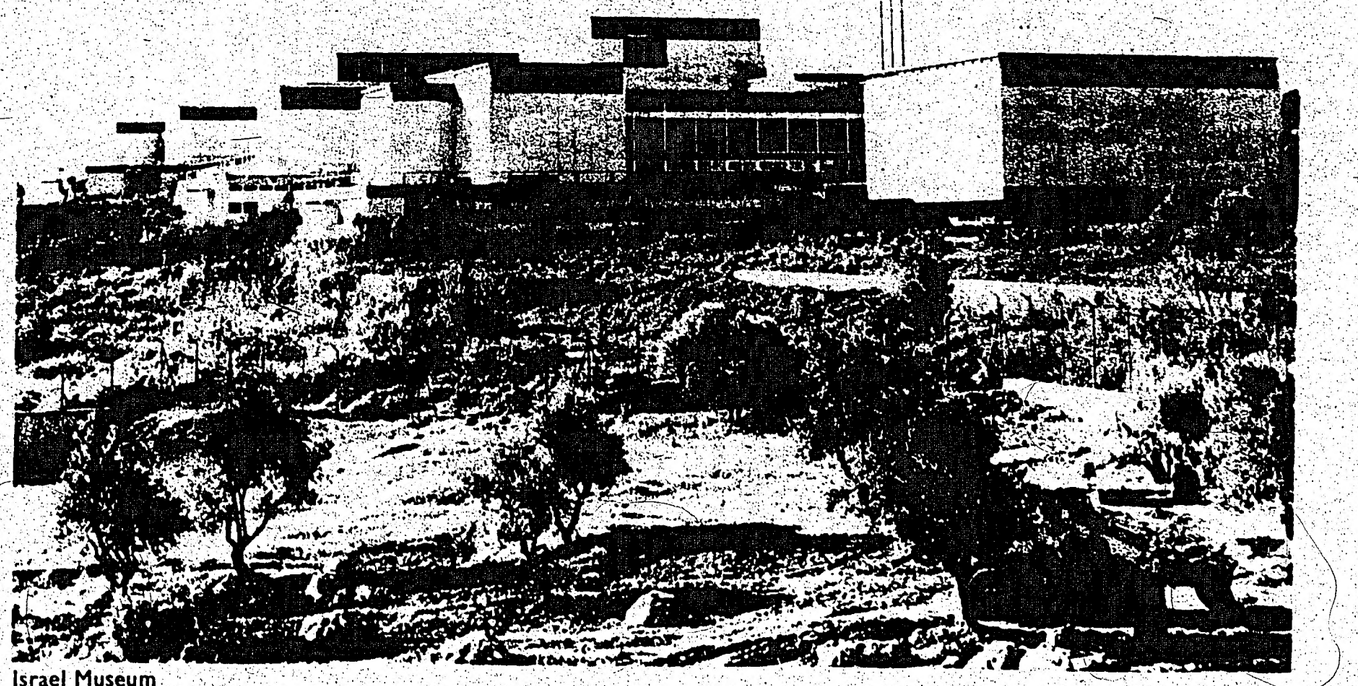
It was April, 1970 before we finally arrived in Israel, with our infant son Mark. Neither of us has any family here, nor did I have any job waiting for me. During our four months in an absorption center in Haifa where we studied Hebrew, I began looking for a teaching position at the universities. Though I have a Ph.D. and five years of college lecturing behind me (most recently at Gettysburg College in Philadelphia), I didn't expect too much because I knew faculty positions are hard to come by here. To my good fortune, there was a vacancy in the English department of the Hebrew University of Jerusalem; I applied for and was given the position.

VARIETY IN STUDENT BACKGROUND

I've been lecturing at the University since November, 1970. I love what I'm teaching and I wonder how many people can say that -- that they love what they're doing? I lecture in English, seven classroom hours a week spread over three days. What makes this University so fascinating to me is the variety in the background of the student body. In my Shakespeare tutorial, for example, there are five Israelis, two Americans, a Russian, an Argentinian, a Canadian, a South African and an Englishman.

As a rule, students in Israel take their college experience far more seriously than their American counterparts do. Israelis realize that attending a university is a privilege. They come to class and they don't demand that a piece of literature be 'relevant' to their immediate needs. Though English is a second language for them they sit in class, dictionaries side by side with their texts, and they take on Milton!

It's probably true that I'm learning as much as I'm teaching. I am discovering myself, who I am. What again and again renews my feeling of wanting to remain here is the thought: We are all Jews here. People with tatoo marks from concentration camps forever on our arms. People who have lost husbands and sons in wars with the Arabs. People whose lives have been disrupted, shattered in some way. But people who, above all, will never again suffer Auschwitz and will never leave behind suitcases, one possibly bearing the name: L. Lowenthal."



Israel Museum

Everywhere in Israel

A PARADISE FOR TOURISTS

by David Pela

The Souk, Old City.

Israel's tourist authorities plan to transform the country into the California of Europe. They rightly ignore the geographical fact that Israel is in Asia -- but only just -- and emphasize that the country is European in appeal and outlook.

The transformation idea is much more than a dream. An impressive master plan is now in the first stages of implementation and within a few years some parts of the country will have a new, even more exciting look.

Israel starts off with many advantages. It is in the enviable position of having much more to offer the tourist -- and certainly the Jewish holidaymaker -- than most other countries.

No need for copywriters to dream up fictitious eye-catching advertising slogans to sell Israel. The country sells itself with its superb year-round climate, majestic landscapes, soul-stirring relics of the Biblical era, plentiful sun-drenched beaches, top-class modern hotels, hospitable people. Above all, perhaps there is the magnetism of a united Jerusalem.

Today's tourist belt is clearly defined. Jerusalem, Tel Aviv, Netanya, Herzlia and Elath (in winter) attract the bulk of overseas visitors and the pattern is unlikely to change much. But the master plan, providing for the creation of new holiday playgrounds and the improvement of existing areas, should result in a more equitable distribution of tourists.

In general the scheme provides for the development of the shores of Israel's four seas -- Mediterranean, Dead, Red and Galilee. Municipalities and companies, some specially formed for the purpose, are involved. The Atarim company, for example, has been established to develop the entire sea-front from the port of Tel Aviv, north of the Sheraton Hotel, to Jaffa.

Among the most imaginative projects is the creation of four new tourist regions in an unspoilt eight-mile strip on the north-eastern shore of the Sea of Galilee. Dramatic scenically, this area is just north of the kibbutz of Ein Gev and close to the old Syrian border. This particular project is the brainchild of the Deputy Minister of Tourism, Mr. Y. Shaari, who selected this beautiful lakeside region because it is in the hands of the Government and can be developed from scratch.

Work is starting soon on the infrastructure -- building roads, providing electricity and water supplies -- and on the creation of the first resort, Akiv. The other holiday regions will be at Kursi, Nukeiv and the Bay of Ammon.

The Dead Sea, lowest point on earth (1,292 ft. below sea-level), is already being exploited for tourism and two first-class hotels have been built in the area. The intention is to establish thermal spas there. Perched on the hills above the Dead Sea is the new town and tourist center of Arad, which, with its dry climate, attracts those seeking a cure for asthma. The master plan provides for the creation of a development authority for health spas.

Despite the political problems still to be solved there are concrete plans to develop for touristic purposes the spectacular eastern coastal strip of the Sinai Peninsula running from Elath to Sharm el Sheikh. Israel has built a fine new coastal road there and intends to create camping and other tourist centers along the Gulf of Elath. The Israeli authorities are understandably hesitant, for political reasons, about disclosing their plans for Sharm, but there is little doubt that they favor turning it into a popular resort.

The ambitious Tel Aviv project, involving the reclamation of land from the sea for the construction of good beaches, roads and hotels between Tel Aviv and Jaffa, is now underway. Slum waterfront areas have been flattened and existing beaches are being improved. Tel Aviv's Hayarkon area south of the Hilton will get a $39 million face-lift. Another scheme provides for the transformation of Tel Aviv and Jaffa harbors into yachting marinas.

The northernmost sector of Israel's Mediterranean coast -- between the Lebanese border and Acre -- will receive special attention. The master plan will give Acre tremendous appeal both as a tourist and historic center. The old city, which sank more than three feet in 100 years, is being reconstructed and the old Crusader harbor will be reactivated.

Haifa, one of Israel's most beautiful cities, has inexplicably been virtually ignored by foreign tourists, and hotel development has consequently been slow. Now the Government is giving big loans to hotel developers and planning to encourage the creation of a tourist center on Mount Carmel. Haifa will also have a huge national park for recreational and folklore purposes.

Exciting projects are planned for Jerusalem. The Mamilla quarter, close to the pre-1967 city border, will be redeveloped and transformed into a commercial and recreational center. Hotels will be built by the walls of the Old City.

The slum sector of the Yemin Moshe district, named after Sir Moses Montefiore, received priority attention after the Six-Day War and its population has changed. The slum-dwellers have moved out and the area has become more fashionable, the new inhabitants including artists and people of means.

JERUSALEM IS. . .

Jerusalem is a low-slung, sprawling city set high up in the Hills of Judah between 2,200 and 2,450 feet (670–800 metres) above sea-level.

The town itself sits on a triangular plateau delimited by two valleys, the Kidron Valley (or Valley of Jehoshaphat) and the Valley of Hinnon (or Gehenna).

On all sides, the city is surrounded by hills. It is about 28 miles (44 kms.) east of the Mediterranean and 12 miles (19 kms.) west of the Dead Sea, as the crow flies. The tableland on which Jerusalem is situated tips over in the northwest into the green and humid coastal strip; in the southeast, it blends into the arid, rocky Wilderness of Judaea.

Jerusalem's position and altitude provide it with moderate, dry summers; brisk winters and scenic splendours at every hand.

Because of its climate, the air is pure, thin, and dry; the colours, delicate pastels.

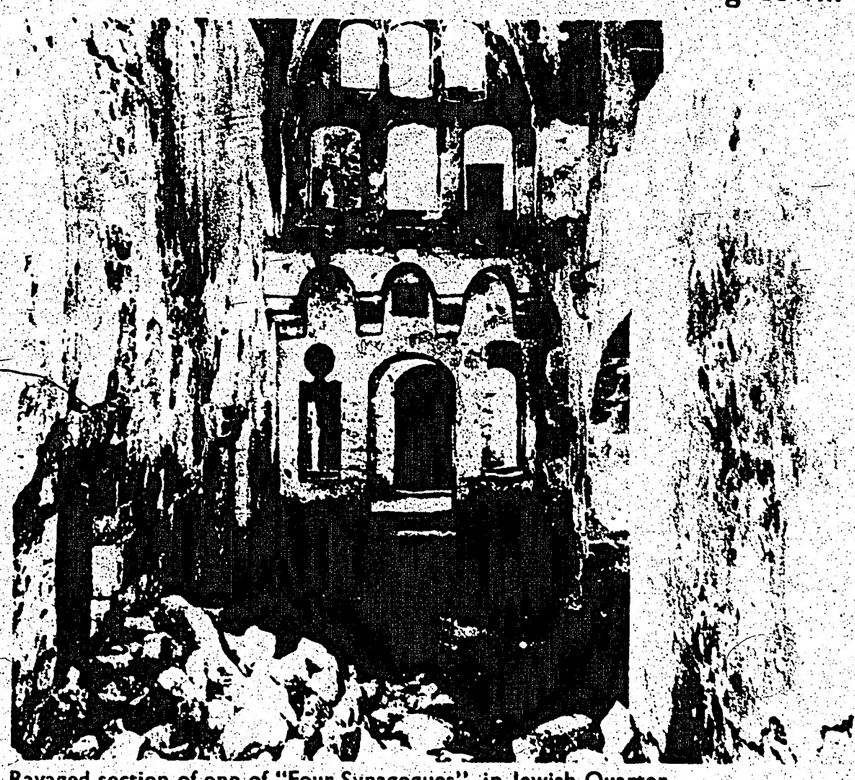
Jerusalem is one of the oldest cities still extant. It is encrusted with the tangible relics of much that has happened there, with more being dug up all the time. The buildings, whatever their age, style, or the intentions of architects, tend in time to acquire that "Jerusalem look" — square, ponderous, rolling with the hills, and all tinged the same dull ochre which borrows its burnish from the sky's radiance.

Practically all the vegetation was put there by man, as Jerusalem, strictly speaking, belongs to the Judean Desert.

Though it has no minerals, rivers, coastline, little arable land and only one natural resource, rock, the superabundance of which seriously deflates its value, Jerusalem has at one time or another been coveted by almost every power on earth. Its awesome magnetism continues to be a dominant force in world politics to this day and may well prove to be imperishable.

Jerusalem's inhabitants, too, are profoundly attached to their city. Whatever their origin, faith or politics, they all seem to share certain basic traits and will be found to be home-loving, prolific, clerks or craftsmen and definitely not given to the gay life. There is little luxury, high fashion, big business or other frivolousness in Jerusalem. At the same time, Jerusalem has become in the past century or more the business, administrative, and urban centre for the rural population of the surrounding villages, both in Israel and in much of the West Bank.

Though in many senses, Jerusalem is a cosmopolitan city, the home of different races and religions and host to many tourists, the Jerusalemite tends to be fiercely clannish. He has always gravitated to quarters of his own, based on nationality, religion, community, origin, social status or calling — whether religious Jew, Armenian, university professor, Moslem, or newcomer from the United States. However, the exigencies of modern living have weakened the old allegiances, and some of the barriers between the districts are coming down.



Ravaged section of one of "Four Synagogues", in Jewish Quarter.

Israel has four sons:

EACH SHINES BRIGHTLY ON A PROMISING HORIZON

We are told of the four sons of the Hagadah possessed with various degrees of wisdom.

Today, in the family of Judaism, we have four sons of Israel who will one day be considered as famous as the other four sons born out of the First Exodus.

These are the four sons who sustain Israel through their involvement in the State of Israel Bond Program.

THE WISE SON who buys Israel Bonds as often as he can, to the limit he can possibly afford and when they mature reinvests them to bear greater and greater fruits of development. He also encourages his friends and family to do as he does. He is a good son.

THE EFFICIENT SON minds his own business. Israel's survival is HIS business and he invests in the program regularly. He resents being told when to buy or how much to buy, gripes that he can do much better in other investments and never attempts to influence anyone to buy Israel Bonds, advocating that everyone's conscience is his guide. But HE buys Israel Bonds, anyway. He too is a good son.

THE PRACTICAL SON buys Israrel Bonds on few occations, but his purchases are impressively large. He converts some Bonds to Cash whenever he visits Israel. He makes sizeable pledges but is sometimes slow in paying for them, believing that Israel can conduct its development program on promises. But after sufficient badgering, he meets his commitments. He is also a good son.

THE SENTIMENTAL SON. For hundreds of years he prayed and fasted for an Eretz Israel. The Hatikvah or the Star of David Flag fluttering in the breeze triggers a flood of tears and cements a lump in his throat. He bought the first State of Israel Bond eighteen years ago and has bought many bonds every year since. He has every last one of them in his vault even though many have matured and should be reinvested to be of any further worth to Israel. He means well, and he too is a good son.

Israel has every right to be proud of these four sons.

What say you? There is a FIFTH son? The one who does not buy Israel Bonds at all?

Not so! He is neither a son nor a Jew.

ARAB-JEWISH COEXISTENCE DESPITE PROPAGANDA.—Mayor Teddy Kollek receives at City Hall representatives of Christian, Moslem and Jewish religious communities. Since the liberation, the Mayor has stressed the equality of all communities whose home is Jerusalem.

"Behold the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."

Soon again voices will be heard raised in prayer from the Habad Synagogue, made a ruin by the Jordanians and now under reconstruction

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Attendance at the Dinner is limited to members of the National Honorary Societies of Israel who subscribe to a minimum of $2,000 in State of Israel Bonds for 1971, of which a minimum of $1,000 is to be paid prior to June 6, 1971.

Couvert: $12.00 per person

Dress: Optional

Under Kashruth Supervision of the Rabbinical Vaad Hakashruth, Orthodox Division, Canadian Jewish Congress

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